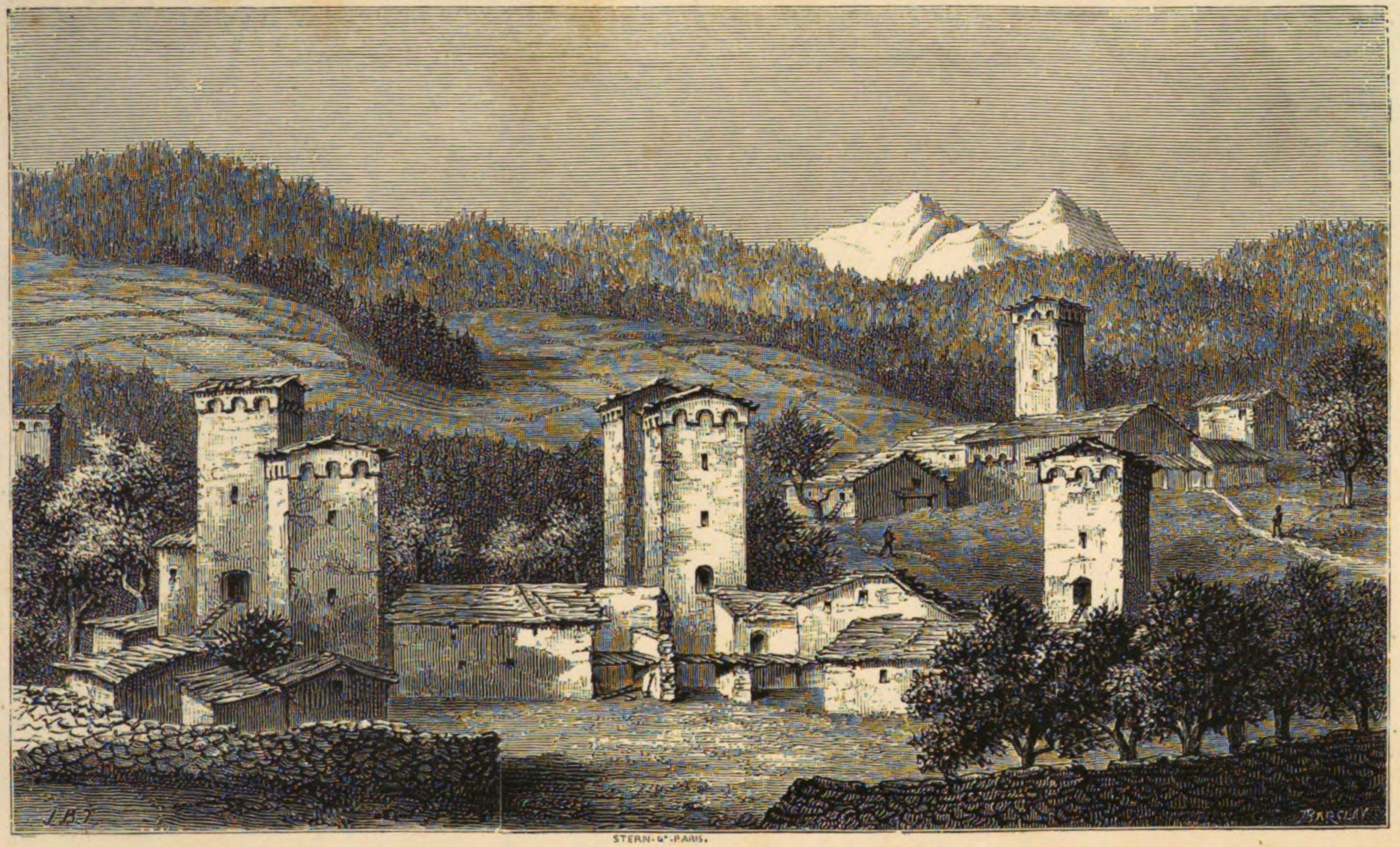

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YPARY—INDEPENDENT SWANNETY.

THE CRIMEA AND TRANSCAUCASIA

BEING THE NARRATIVE OF

A JOURNEY IN THE KOUBAN, IN GOURIA,
GEORGIA, ARMENIA, OSSETY, IMERITIA, SWANNETY, AND
MINGRELIA, AND IN THE TAURIC RANGE

BY

COMMANDER J. BUCHAN TELFER, R.N., F.R.G.S.

'Scribitur ad narrandum non ad probandum.'—QUINTILIANUS.

WITH TWO MAPS AND NUMEROUS ILLUSTRATIONS

IN TWO VOLUMES

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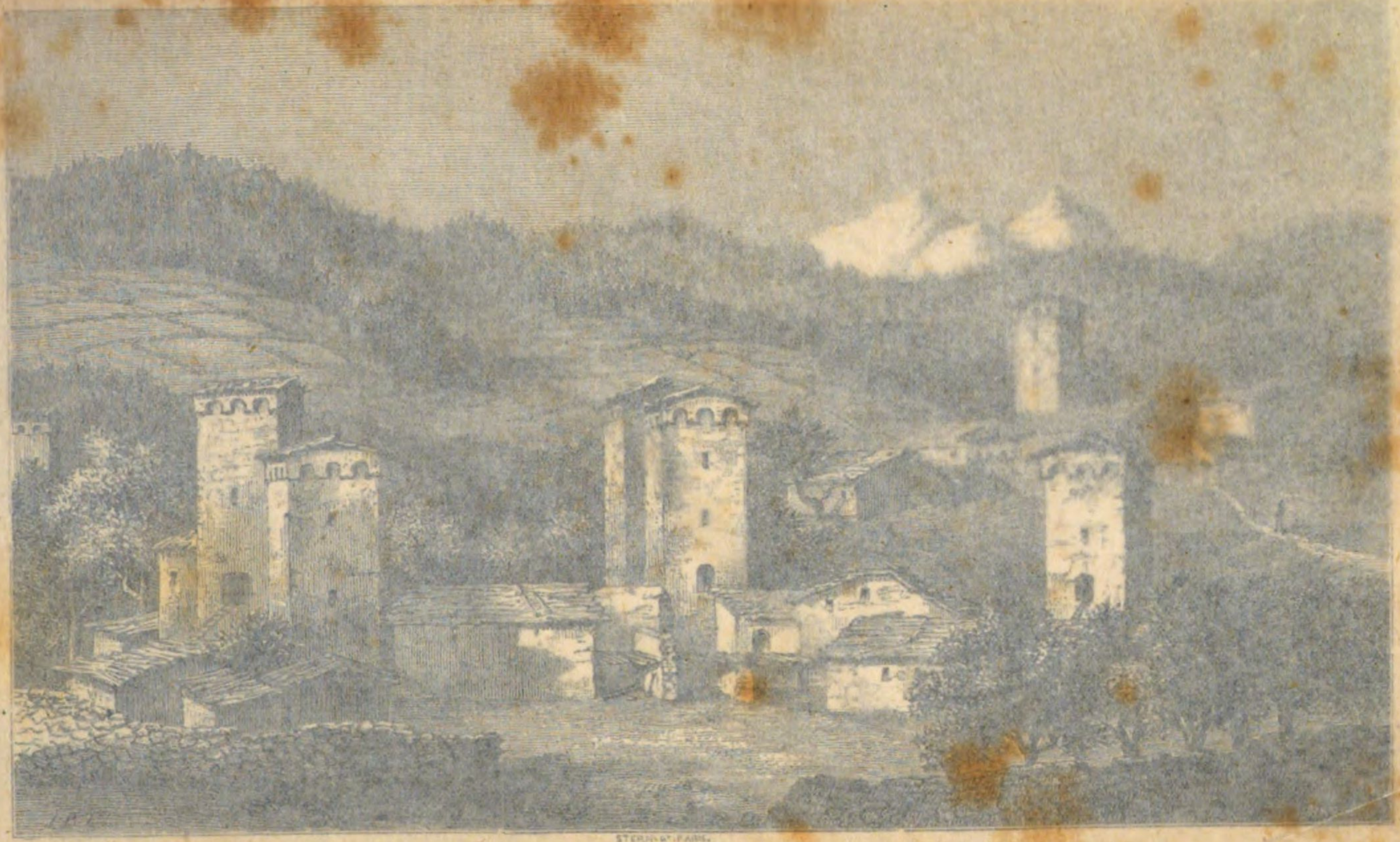
HENRY S. KING & CO., LONDON
1876



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MAP OF TRANSCAUCASIA

to illustrate the tour of

COMMANDER J. BUCHAN TELFER, R.N.

Author's route ——

Compiled by the Author from the Russian Topographical Maps 5 versts, 10 versts, and 20 versts to one inch.

SCALES

0 10 20 30 40 50 60 70 80 British Statute Miles

0 20 40 60 80 100 120 Russian Versts

Ancient names (in brackets)
Names employed in the Middle Ages, underlined.
Turkish names with Crescent, ☽
⚓ Anchorage, —— Post Road, ------ Railway,
⊙ Chief Town, ● District Town, ○ Village,
⚑ Garrison, &c., ✝ Monastery, P or = Pass:
Heights in English feet.

Longitude East from Greenwich.

ENLARGED MAP OF SWANNETY.

British Miles 5 10

Versts 5 10 15

E.G. Ravenstein, F.R.G.S., delt.

Henry S. King & Co. 65 Cornhill, London.

Edwd Weller.

THE

CRIMEA AND TRANSCAUCASIA.

CHAPTER XXVII.

THIRTY-NINTH DAY.

Excursion to Olghynsk—Reception by the villagers—The Osset Bismarck—Schools—An Osset dwelling—Seclusion of women—A heavy meal—Conviviality of the Ossets—Their dances and songs—They hold the Greeks in derision—A young Osset lady—The stirrup-cup—The Ingoush—Their pagan superstitions—A Hungarian colonist—Russian landlords and tenants—Germans—Their influence.

When the Russians occupied the village where is now Vladykavkaz, the Ossets who removed from it established themselves in another locality ten miles away, which they called Zaloutch, after their old home; the Russians, however, have named it Olghynsk.

In the morning, a *tchynóvnyk assóbyh' paroutchény*[1] was sent by the Governor to accompany us to this village; the post-road is followed to the Kambyléeffka, called Houmalek by the Ossets, a tributary of the Terek, whence a two miles' drive across country brought us to Olghynsk.

Our visit was evidently expected, for on entering the village we found about two hundred men drawn up in line two deep, the

[1] 'Special service commissioner.' This officer, an Osset by birth, was of great service upon an occasion like the present; we obtained from him much information on the modern customs of the Ossets and Ingoush.

starshynà, a consequential-looking man of about fifty, performing the honours with singular good tact and breeding. It was soon whispered to us that this 'elder' of the village was gifted with the genius of good government, was the promoter and manager of the schools, and had won for himself the distinction of being called the Osset Bismarck! Indeed, a *tchynóvnyk* at Vladykavkaz observed to us almost in the words of Alexander: 'He is a very clever man; were I not what I am, I would wish to be that *starshynà!*'

We were conducted in the first place to the schools, where one hundred children, received to the age of fourteen, are taught to read and write the Russian language and the elements of arithmetic; they are also supplied with books in Osset, which have been prepared since the compilation of a vocabulary in that language by the late Doctor Sjögren,[1] who assimilated it to the Persian, the language of Iran.

Zaloutch *aoul* consists of 179 houses and a population of about 2,000, so that the number of children refused admission for want of funds is considerable, these schools being supported solely by the 'Society for the Restoration of Christianity in the Caucasus,' which grants 700 roubles annually. Notwithstanding such limited means the schools are well found in desk-tables and forms, and were in a creditably clean condition, the sexes being apart in separate houses under the direction of a master and mistress. After inspection, the children faced an image in a corner of the room and chanted a hymn, then turning to a portrait of the Emperor they sang *Boge Tzaryà Hranŷ*, 'God defend the Tzar.'

[1] *Ossetische sprachlehre*, von Dr. Andr. Joh. Sjogren, St. Petersburg, 1844. 'The Osset may be classed as an independent member of the Aryan family of languages,' says Prof. Max Müller, in *Lectures on the Science of Language*, London, 1862.

The people of Zaloutch have preserved the character of their ancient Osset homes in their modern houses, with the exception of the towers of defence, which are no longer erected. On two sides of a court the rooms are occupied by the family, usually a numerous one, for sons with their wives and children never leave the roof of their parents; the third side is reserved for friends who come from a distance, and on the fourth side of the court are the stables and sheds. The bedding and bed-chambers we saw were scrupulously clean. Cooking and brewing is conducted in the kitchen, which also serves as sitting and dining room; beneath an opening in the roof is the fire-place, having over it a triangle with chain-pulley for hooking and running up boilers; on either side are wooden forms, and between them at one end a low three-legged wooden stool, with raised circular back, rudely carved, the seat for the eldest member of the family, who presides at meals. The Ossets and Swanny are the only people who luxuriate in raised bed-places, stools, and such-like commodities, the others, according to Eastern custom, squatting upon carpets and coarse matting. The walls and beams were blackened with an accumulation of soot, but nevertheless, the wooden trenchers and platters, the pails and beer mugs ranged upon shelves, were clean and bright.

The *starshynà* invited us to his house, leading the way with much dignity and importance, and when we entered he bid us welcome in a fine speech, and asked us to do him the honour of dining. The female members of his family not appearing, he explained their absence by saying that it was not the practice in his country for women to show themselves, to entertain or to be entertained. The Ossets never inquire after their female friends, he added, as such curiosity would be considered offensive; but he supposed that they would all think differently by-and-by, when

they had, like himself, enjoyed intercourse with people more civilised than themselves.

The room was furnished with a table, sofa, and chairs. The moment we were seated, a low three-legged stool was placed before each of us with a large platter on it, bearing the quarter of a lamb that had been killed expressly for our dinner, it being close upon Easter ; to my share was added the head and a piece of boiled pork !

Large bowls filled with barley malt (a sort of draught porter quite as good and certainly purer than much of the draught retailed in England) were next brought in, and the *starshynà* reminding us that it was Lent, said that he and his people were obliged to fast, but they would not fail to do justice to the beer ; I was also told that until I had eaten of the head of the lamb, for it is the dish of honour, nobody could join in the festivity. The head was therefore immediately attacked, and then a number of Ossets who had crowded into the room, tossed off their beer and shouted strange noises, which meant that our healths were being drunk. There was no lack of malt ; shouts followed upon shouts, and bowls were emptied to the health of the Tzar, of the Karalyeva, 'Queen,' of the English, of the Grand Duke, and of the Governor. We enjoyed the boiled lamb and the excellent barley malt, for we had had a long day, and no weary Osset could have delighted more in his own home-brewed than we did on this occasion.

The feast being ended, we were conducted with Chesterfieldian courtesy to seats on the green in front of the cottage ; there was a large gathering of men, but no women. A ring was immediately arranged, and a series of performances commenced with the *lezghynka*, danced in a style superior to anything we had seen at

Tiflis, but we missed the grace and coyness of the fair ones. The next was a sword dance, not unlike the broad-sword dance in the Highlands of Scotland, executed with much agility and precision, but wanting in the rapid whirl. This was followed by

. . . the Pyrrhic dance so martial,

in which a crowd of Ossets rushed to an attack, throwing their arms about wildly, firing their pistols in the air, and hewing and stabbing with *kynjàls* at a fancied foe; their other movements were slow. In one figure twenty men having formed a ring hand-to-hand, supporting twenty other men who stood upright on their shoulders, moved slowly round repeating a dirge with loud chorus. Again a circle was formed by a number of men who squatted on the ground after the manner of roadside stone-breakers; most of the labourers so employed over the Caucasus are Greeks who speak a corruption only of their mother tongue, and the jest of this performance was the holding the Hellenes and their occupation in derision. An Osset, who took his place in the middle of the circle performed some antic, and said something that was repeated in unison by the rest. He commenced thus: 'I am a Greek and work for my betters;' here the action of breaking stones was imitated by all; chorus—'I am a Greek and work for my betters.' 'If I don't work I shall starve, I shall starve:' mouths were opened wide, and groans expressed the pangs of hunger; then followed with suitable action and chorus:

If I am not respectful, I shall have my nose pulled, my nose pulled;
If I beg, I shall be kicked, I shall be kicked;
. . . . . .

and after the chorus of, 'If I steal, I shall be hanged, I shall be hanged,' all rose to their feet, and a throttling and wrestling match

took place. The entertainment concluded with a pantomimic stag-hunt, which created the greatest excitement, and was loudly applauded.

The *starshyià*, who sought to meet our wishes in every way, brought to us his godchild, a girl of thirteen, but looking older, who had been prevailed upon to show herself in her gala costume; she was painfully bashful and confused. As we were assured that she was attired in the correct national costume, I think it worth describing at length.

A long skirt and the body of the dress which fitted close up to the neck where it was bound with gold braid, was of pink brocade; long loose sleeves of purple satin; short scarlet silk skirt over pink brocade skirt, and a purple satin tunic to match with the sleeves. These garments were plentifully trimmed with silver and gold lace, the tunic body open in front, being fastened with heavy silver bars across the bosom. Round the waist was a broad silver belt edged with gold, and set with agates and cornelians. The hair was quite concealed by a black silk kerchief tightly fastened, while a black shawl lay loosely on the head, covering the back and shoulders.

The *starshynà* accounted for the young maiden's terrified look by saying that this was her first appearance before strangers, and he was afraid it would also be her last until she got quite old, for elderly females did not hesitate to show themselves. He deplored the usage in this part of his country which condemned young females to a life of seclusion; 'and yet,' he continued, 'we are no worse than were the Russians themselves, not two hundred years ago, when women enjoyed even less freedom than ours do now!' and rightly spoke the Osset Bismarck.

The men wear much the same dress as the Circassians, except

that the *koudy* of the Osset is more frequently of white sheepskin with a scarlet top.

Zaloutch was a tidy *aoul*, where everything appeared to be well directed and in good order, and in which there were none of the offensive sights common in the Caucasus; the *starshynà* was certainly the man of the people, for he was obeyed with alacrity. As we were preparing to leave, he ordered the men to fall in as before in military array; 'for,' he said, 'every man and boy should be a soldier, and know how to fight for his country!' But when we entered the carriage, the excitement was too great for the battalion to bear passively, so it broke up, and the men thronged about us, waving their hats and shouting lustily.

This had been a stirring day at Olghynsk, *mais tout vient à fin;* we gave the order to drive on, but our horses' heads were held yet a moment, while the 'stirrup-cup' was being offered in a huge bowl of malt amid more shouts and cries. At last we cantered away over the green, the last man to whom we waved an adieu being the Lycurgus of Zaloutch, who had hastened ahead while we were engaged with the crowd.

We forded the Kambyléeffka to get to Bazorkyn, a village of the Ingoush, who, the *ysvostchyck* gravely informed us, are very mysterious in their ways and avoid all intercourse with Christians. The fact is that the Ingoush, a tribe of the Mytsdjeghy who call themselves Lamour, are pagans; they inhabit that part of the country which lies between the Terek and the river Assa to the east, chiefly on the banks of those rivers, and on the banks of the Soundja, and rear cattle, as being a less laborious occupation than agriculture.

The village of Bazorkyn, through which we passed, was completely deserted, the doors of all the huts being left wide open.

We were gla l when we saw a ragged little urchin run out of a dwelling to have a look at us, for we learnt from him that everybody was gone to bury the *starshynà*, and he pointed in the direction they had taken; we drove towards it, and in a little while came upon the party returning from the burial. The Ingoush dispersed at our approach, and hurried past as fast as they could, seeking to avoid any conversation with the interpreter, who however found out from the mistrustful people that all the doors of the habitations had been left open, that the spirit of the departed might not conceal itself in any of them.

There is a curious mixture of Christianity and paganism in the worship of the Ingoush, who somewhat resemble the pagan Ossets. The Ingoush call the Supreme Being, Déammeh, and adore Ghalgarr; they swear by certain stones they hold sacred, but they prefer swearing by a tree that has been struck by lightning. The most weighty oaths, in cases of theft and murder, are taken at a feast of the dead on the Saturday of the third week in Lent, a feast called *Laounse ghanan.* The confession of a crime or the declaration of innocence is accepted as the truth; a man who stands accused of murder is taken to the grave of the victim, where he swears that he and all his family will be the dead man's slaves in the next world, should he not speak the truth.

The form of oath taken by the Ingoush in the following words, is now seldom employed:

'I . . . swear by the Almighty, by the holy Archangel Michael, and by Tzomady Kovzad, the place we hold sacred, that, etc., etc., should I violate the oath I have now taken, may I not see the graves of my forefathers, and may my bones rot in a foreign soil; may the earth which nourishes me refuse to me her gifts; may the water with which my thirst is quenched dry up in its course; may

the air which I breathe bring upon me and upon all my kindred every grievous malady ; may Heaven pour down upon me every ill, and may the blood of all unclean animals, beasts, dogs, and cats, be spilled on the graves of my forefathers, and on my own grave.'[1]

Days of the Week in the Language of the Ingoush.

Monday . .	Orshout.	Friday . . .	Peryska.
Tuesday . .	Shynyra.	Saturday . .	Shatt.
Wednesday . .	Kar.	Sunday . .	Kyrynda.
Thursday . .	Era.		

There is at a short distance from Bazorkyn, on the banks of the Kambyléeffka, a farm of 1,400 acres of excellent land, the property of a Hungarian colonist ; it includes a large nursery for fruit-trees, of which there are many rare and valuable sorts. The farm produce is remunerative, for it supplies the natives with their favourite maize and millet, but the nursery is a failure. Country life, such as we understand it in England, has scarcely any existence in Russia ; nobles and landed proprietors are usually absent landlords who flock to the capitals and large towns at home or abroad, where they are the better able to indulge in habits more suited to their tastes, with the smallest trouble and inconvenience to themselves.

The evil effects that have been felt in Ireland by the absenteeism of landlords and the estrangement of the Sovereign, are experienced in Russia, only in a greater degree, the poor tenantry being neglected and left to their degenerate condition of bigotry and superstition, a policy that suits the Imperial Government, for 'a State degraded is half enslaved.' The peasants of Russia, however, have many good qualities ; they are an eminently agricultural people, and have already developed in a remarkable degree, con-

[1] For the manners and general customs of the Ingoush, see *Roukavódstvo K' paznány'-you Kavkaza*, St. Petersburg, 1847.

sidering the short period that has transpired since their emancipation. The working classes in Russia are availing themselves of the advantages offered by a certain amount of freedom and such privileges as they owe to the enlightened monarch who sways their destinies, and it needs no shrewd observer to notice the movement that is at work among them, and the influence that movement is having to the prejudice of the upper classes, who are unwilling to reconcile themselves to the change in their relative positions, and make small efforts to advance with the times. It is at the roots of society and through the force of circumstances that civilisation in Russia is progressing, and the time will surely come when the nobility, a nobility such as it is in name only, will be swept away by the tide of modern thought and action, unless stirred to timely activity and to a sense of its duties and responsibilities.

It has been the practice of the Government of Russia, since the reign of the Empress Catherine, to grant leases of land on advantageous terms to foreigners upon their agreeing to settle in certain parts of the empire, and a large number of Germans having availed themselves of the favourable conditions, cultivated the land to their own great benefit, for prosperity has invariably attended the exertions of that industrious and persevering race. There are upwards of half a million of Teutons, members of the Lutheran Church, distributed throughout the empire; but if the wretched condition of the Russian habitations be contrasted with the neatness of the German colonists, it becomes evident that the latter have had no influence whatever in raising the tone of the native peasantry.

To the serious disadvantage of the Russians, if to the advantage of their country, the Germans in general are not only exten-

sive landowners, but they hold many prominent and influential offices in the State, and the old feeling of jealousy engendered during the reign of Peter the Great, still lives in no small degree. It is related of General Yermóloff, that when the Emperor Nicholas inquired in what way he could reward him for his distinguished services, that officer replied, 'Will your Majesty deign to make me a German?'

OSSETS OF OLGHYNSK.

CHAPTER XXVIII.

FORTIETH AND FORTY-FIRST DAYS.

Public buildings at Vladykavkaz—The 77th Regiment—Romantic episode—Schools—Bazaars—The sect of the Stránnyky—Their tenets—Projected railways from Vladykavkaz—Departure—Prince Kasbeck—Religions of the Ossets—Curious customs—Attempts made to convert them—An unreasonable officer.

AMONG the public buildings at Vladykavkaz, is the new military hospital, of a size to receive 360 patients; we found 289 inmates, of which number, 80 were soldiers, suffering from miasmatic fever contracted whilst at work on the roads that lead to the mountain passes. The temperature in the wards and corridors was from 10° to 14° Reaumur, in a foul atmosphere, the doors, windows, and ventilators being kept carefully closed. There was much left to desire in the general condition of this establishment, especially in the surgical department.

It has already been stated that a large military force occupies the province of the Terek; one of the regiments in garrison at this time was the 77th, the Tenghynsk, or regiment of the Grand Duke Aleksey Alexándrovitch. A curious episode in the history of this corps is worth relating, and I give it as I have learnt it from various military sources.

In 1840, during the struggle in the Caucasus, the Mihaïlovsky fort,[1] garrisoned by a detachment of the 77th under the command

[1] On the river Netchepsouko, see Vol. I. p. 118.

of Second-Captain Liko, was invested by the enemy in greatly superior force; as the fort contained a considerable amount of *matériel* of war, which the commander was determined should not fall into their hands, he refused all terms of surrender, and the Circassians prepared for the assault. Being thus hard pressed and without any prospect of relief, Captain Liko resolved that the victory of his enemies should be dearly bought, and called for a volunteer to apply a match to the magazine so soon as the mountaineers should be in possession of the fort. A private named Arhippe Ossipoff, who immediately stepped to the front, was entrusted with the desperate task, and after the deadly struggle had raged and the Circassians poured in, a terrific explosion took place, the whole of the Russian garrison perished, and a few only of the enemy survived. On learning these facts, the late Emperor decreed that the name of Arhippe Ossipoff should for ever muster on the strength of the 77th regiment; the best-conducted man on the roll is recommended by the commanding officer to assume the name, and it has become the practice for the sovereign, when reviewing this corps, to inquire: 'Where is Arhippe Ossipoff?' The representative replies, 'Arhippe Ossipoff died for his country, and for the glory of Russia's arms.' A subscription was raised in 1873 by the officers of the regiment, for the purpose of erecting a monument to the memory of its hero.

Arhippe Ossipoff is here the chief character in a pretty little legend, for how came Ossipoff's heroism to be known, when none of his brethren in arms were left to tell the tale? Yes, there was one of the Mihaïlovsky garrison left to tell *a* tale, who was a deserter at the time of the occurrence, and subsequently gave himself up from disgust at his mode of life and treatment among the Circassians. The authorities probably thought of the deserter's

story, *se non e vero, e ben trovato*, so the Pole was pardoned his capital offence, while Ossipoff became immortalised, and his brave comrades remain for ever glorified.

We derived much pleasure from a visit to a school of little Osset girls, who were all attired alike in their national everyday dress—a pink cotton garment reaching from the neck to the ankles, with a second but shorter garment over it, open at the bosom, and tightened at the waist with a leathern belt, the head being bound with a black kerchief which completely concealed the hair; they all wore shoes and stockings. They are taught needlework and embroidery, to read and write the Russian language, and take their turn at the laundry and kitchen. One could scarcely remain unmoved and unimpressed at the sight of so much regularity and order at a charity-school in this nook of the vast empire, whose people are so little able to appreciate or practise either excellence, and among little creatures whose ancestors but a generation or two ago were a rude, intractable tribe, a lawless and pagan race. This school, like the one at Olghynsk, is solely supported by the 'Society for the Restoration of Christianity in the Caucasus.' At the conclusion of the examination in our honour, the children sang a hymn and the national anthem, facing in their turn the two divinities whose images were suspended at one end of the room.

The bazaars are poorly furnished, but we saw the prized *bourkas* of Kabardah, and a large assortment of gold and silver braid, with which Vladykavkaz supplies the Caucasus.

Near the new railway terminus at the outskirts of the town, were a couple of miserable and degraded-looking creatures in rusty black, whose appearance at once attracted notice. We learnt that they belonged to a sect called the Stránnyky, 'wanderers,' and Begounnỳ, 'runaways.' The Stránnyky are divided into three

classes, viz., they who wander, they who receive wanderers, and others that instruct, these last being subdivided into separate orders. Those who receive 'wanderers' and are anxious to escape detection, submit in appearance only to the State and Church; they do not partake of the sacrament, but their children are christened and registered in the Orthodox Church, being afterwards washed, that all pollution may be removed; they are then baptized anew.

The 'wanderers' have ingenious contrivances in their houses for concealing the 'runaways'; they bring up their own artisans, such as carvers and painters of images, bookbinders, and writers or copiers of books of prayer. They have no priests, their teachers performing all the rites of religion, such as receiving confession, holding services, baptizing, burying, expounding the Scriptures, &c. These teachers are chosen by election from among the most zealous and best versed in the *Word*; they are the real 'wanderers,' for it is their duty to visit their scattered brethren, and, having broken every family and social tie, are obliged to live in hiding-places; it is also their duty to settle differences, their decision being influenced by the majority of voices. The teacher faces the congregation, standing at a desk covered with a white cloth, on which are laid the Bible, images in copper, and lights; he is distinguished from the rest by wearing a longer garment. Sometimes women become teachers, and hold services.

The 'wanderers' believe themselves to be the only true Christians, such as Christians were before the time of the patriarch Nikon,[1] and in the days of Vladimir; and they look upon the Russian Church as having fallen away from the true faith. They believe that power and authority belong to Antichrist alone, whose

[1] The reviser of the Holy Scriptures.

servants they are that serve him. They say that after the birth of the Saviour, Satan was bound for a thousand years and then let loose, and that in the year 666, the number of the Beast, he assumed the shape of a mock Trinity in the persons of the Tzar Aleksey Mihá'ïlovitch,[1] the patriarch Nikon, and Arseny. To suit their purpose they skip over reigns, alter the succession of sovereigns, and add or remove letters from their names, in order to find the number of the Beast; thus they make Peter I. the successor of Aleksey, the son Theodore III. being passed over. The Antichrist appears also in the person of Alexander I., for in his name, and in that of his favourite minister Araktchéyeff, they again find the number 666. The 'wanderers' have pictures of Peter I. as the Antichrist wearing the crown and the imperial mantle; Satan hands to him a taper, saying, 'Do my will; one Judas does not suffice for my purpose; this day, and through thee, shall I draw unto myself many people.' By the side of Peter is the Russian Church, personified in the adulterous woman.

The 'wanderers' must hide in the mountains and in the wilderness, that they may avoid the Church; for it is said, 'Let them which be in Judæa flee into the mountains';[2] and this is why the receivers hide away all them that are written in the 'Book of Life.'[3] The 'wanderers,' say that, as the Evil One tempted David to number the people, for which he was punished by the Almighty with a pestilence,[4] so it was again the incarnation of Satan himself —viz., Peter I.—who took to numbering the people.[5] They seek to avoid being included in the census, because every document, be it a passport or other paper of the State, is the seal of the devil; for

[1] Father of Peter the Great.
[2] St. Matthew xxiv. 16.
[3] Rev. xx. 12.
[4] 2 Sam. xxiv. 1–15.
[5] The first census in Russia was taken in 1719.

it is said, 'And he causeth all, both small and great, rich and poor free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark, or the number of the beast, or the number of his name.'[1] The 'wanderers' seldom marry; they take a woman from another sect, even if she be of the Orthodox Church, hoping that they may convert her. They become greater 'wanderers' as they advance in years, it being their object not to die at their own homes; and when ill, they are frequently removed that they may not expire in a house in which they have lived. The crimes of theft, drunkenness, and adultery are of frequent occurrence, one of their precepts being, 'Thou shalt leave one home, and God will give thee ninety-nine; one woman, and God will give thee forty.'

The 'wanderers' believe the first resurrection, and the time when the Saviour will appear on the white horse, to be at hand; they all expect to be in his army, as 'priests of God, and of Christ, and shall reign with him a thousand years.'[2] That reign of one thousand years is to be on this earth, which will be renovated, the New Jerusalem being brought from heaven and placed where the Caspian Sea is; this is why they wander about the shores of that sea, and congregate at Astrahan.

The Vladykavkaz-Rostoff railway, commenced in 1873 and now completed, will ensure rapid communication with Russia, *viâ* Varonesh and Riazan, or *viâ* Slaviansk, Kharkoff, Orel, and Toula to Moscow; and there is an excellent post-road from Vladykavkaz to Taman for the Crimea and south of Russia.

Vladykavkaz is a convenient point of departure for visiting the Eastern Caucasus, reversing the route taken by General Sir A. Cunynghame in 1871, when that officer travelled from Petrovsk to

[1] Rev. xiii. 16, 17.

[2] Rev. xx. 6.

Vladykavkaz.[1] Steamers at Petrovsk convey passengers to Astrahan for the tedious voyage up the Volga into Russia, and down south to Bakou, whence Tiflis may be reached by the post-road on the fifth day.[2]

The nature of the country in the valley of the river Soundja and along the shore of the Caspian Sea offers every facility, as has been already determined by survey, for the construction of a railroad from Vladykavkaz to Petrovsk, and from Petrovsk to Bakou, which will become the principal line of communication between Russia and its most productive districts in the Caucasus. It would be continued beyond Bakou by way of Djevatt through the district of Lencoran, for the purpose of uniting with the Persian railway from Teheran to Enzely.

There are also two projects for uniting Vladykavkaz and Tiflis. The first is by a line to skirt the great military road in the valley of the Terek, which, after traversing a tunnel through 'the mountain of the cross,' will enter the valley of the Aragva, and meet the Poti-Tiflis railway at Avtchaly, the station nearest to the capital; the other proposed line is through the valley of the river Ardonn in Ossety, also to unite with the Poti-Tiflis railway. The valley of the Terek, however, will more probably be the route selected, when the required tunnel will be at about 6,300 feet above the level of the sea, or 1,936 feet higher than the Mont Cenis tunnel, and 2,594 feet higher than that of Mont Gothard. The tunnel would be nearly two and a half miles in length, the estimated cost being 1,200,000*l.*

We called to take leave of his Excellency the Governor, and left Vladykavkaz at 2.30 P.M. on our return journey. In forty minutes

[1] *Travels in the Eastern Caucasus*, &c., Lieut.-General Sir A. T. Cunynghame. K.C.B., F.R.G.S., 1872.

[2] The Itinerary of Steamers on the Caspian Sea will be found in Appendix XI.

we reached Balta, and at 4.40 P.M. changed horses at Lars, where we were offered some native cloth, a mixture of cotton and wool, not unlike the Scottish 'blunk,' but the best quality is all wool. At 6.30 we arrived at Kasbeck, where we determined to pass the night.

After breakfast on the following morning, we called on Prince Kasbeck. He received us in his sleeping apartment spread with rich Persian carpets, the rest of the furniture being of extreme simplicity. He has a valuable collection of weapons, in his armoury of native and foreign rifles, sabres, pistols, *kynjàls*, and revolvers, which were scattered about the room.

The prince's cousin, Prince Alexander, who speaks French, was good enough to accompany us over the *aoul*, and give us much information in regard to the Ossets. The great mountain, he said, was named Kasbeck by the Russians, as a compliment to one of his ancestors,[1] who was among the first to acknowledge the supremacy of Russia. The small church in the village of Stepan Tzmynda, now also called Kasbeck, was restored by the wife of that same ancestor. At the east and west ends without the church are canopied enclosures wherein lie interred the members of the Kasbeck family for ten generations, the males in the western, and the females in the eastern enclosure. There are no monumental slabs or inscriptions, nor are the remains in vaults; earth to earth, for no coffin is employed, corruption sure and speedy, quickly making room for others to follow.

The *saklyas*, amid which are a few of the old trapezoid towers of defence, are miserable hovels without windows. After our eyes

[1] 'The title of Kazibeg, or Kasbek, was conferred on the representative of the family of Tsobikhan-chvili, by the kings of Georgia, who were the suzeraines of the valley.' Dubois, iv. p. 273.

had got used to the obscurity, we saw that cows, dogs, cats, and poultry were sharing their comforts with women and children, who grinned and seemed amused at our air of curiosity ; the shelves were well supplied with a winter store of smoked meats and other provisions, pork being plentiful. In several huts we observed suspended from the ceiling a ball of wool having four feathers stuck into it horizontally, with room for more ; it was a Lent calendar, six feathers representing the six weeks' fast, one feather being removed at the expiration of each week. Hungry children, rebelling against lengthened abstinence, are immediately silenced by being threatened with some mysterious power for evil in the ball and feathers. A similar custom prevails in some parts of Armenia.

The Ossets, whether in the highlands or lowlands, can scarcely be considered a fine-looking race ; they are of middle stature, with long features, fair hair and light-coloured eyes, the hair of the children being perfectly flaxen ; the women are remarkably plain.

Many Ossets are Christians, but others are pagans, Mahomedans, or a mingling of the three. Those in the mountains usually shave their heads or keep the hair cut quite short, use ablutions, and are in favour of at least a duality of wives, in which they indulge in spite of the Russian laws. They reverence Christ and the Virgin Mary, venerate the Archangel Michael and St. George, but their great divinity is Elias, whose festival is their principal holy-day, and to whom they pray for rain and for a good harvest, avoiding however Christian churches when they worship, because they prefer their own idols. Their name for the Supreme Being is H'tsaou, and their views of paradise are according to the promises made in the Koran. The Ossets are fully persuaded of a world to come, and look forward to meeting each other again after

death, to ensure which, members of one family always seek to be buried in the same grave. They still hold that some of their woods are sacred, and that each is under the influence of its own good genius. No notice is taken of the birth of a female, but there is great rejoicing when a male is born, for numerous presents, especially of arms, are brought and laid by his side, and the child is named after the person who may first happen to approach it. Wives were formerly obtained in exchange for cattle; now they are more frequently paid for in money. The old custom of *stealing the bride* is abandoned, yet the bride and bridegroom do not dare to show themselves together for many a day after marriage, as they would incur the reproach of their friends and neighbours if they did; but girls still observe the ancient practice of sewing themselves up tightly in stays which are never removed until the wedding-night, when it becomes the duty of the bridegroom to cut them asunder with his *kynjàl*, although it is more propitious to unsew the stitches without breaking the thread. Females never wear stays after marriage; a few years of suckling and manual labour produce a condition that is much admired.

At the burial of their dead, the pagan Ossets place by the side of the corpse three loaves of bread and a bottle of spirits, as refreshments on the journey to heaven; a horse is then led to the grave, and the bridle is placed for an instant in the dead man's hand that he may claim the animal in the next world; but the same horse is never again employed for a similar purpose, that no dispute may arise hereafter as to the right ownership. Before the subjugation of the country by Russia, it was the custom to cut off the widow's right ear and throw it into the grave, that the deceased might claim her after death; now her hair is shorn and laid in the tomb, the ear of the horse being thrown in, if the animal is the

property of the deceased. Graves are marked by a cairn, or mound of earth; but when a man fell in battle, a staff and flag were placed over his tomb, to show that a warrior had died gloriously:

Alto morire ogni misfatto amenda.

Once during the year the Ossets have a feast in honour of the dead, called Baden-ty, which like the *pamýnky*, the 'day of remembrance' of the Russians,[1] ends in drunken orgies.

At the burial of a Christian Osset, the men of the *aoul* assemble at the hut to take leave of the corpse; they stand in the doorway, chaunt with their eyes closed and strike themselves on the head with a whip, advancing as they do so towards the body, which they touch with both hands, and they then pass the whip on to others at the entrance; the women follow after the men in the same manner, hitting themselves on the head with their hands. The corpse, being wrapped up in a piece of cloth or the *bourka*, is placed in an *áraba* and carried to the grave, followed by the women, who beat their breasts and tear their faces, crying all the while, *ada-daï! ada-daï!* The more influential the position of the deceased the slower does the procession advance, and harder blows are dealt; the body is laid in the grave with its feet to the east, the relatives only covering it over with the earth, the spades that have been used for the purpose never being again employed, that they may not bring troubles on the family. A cross is placed over the tomb, which is visited for several days after burial, when those nearest of kin sit around it crying, tearing their hair, and repeating *ada-daï!* bending themselves to the ground, and touching it with their foreheads, in token that the dead are kept in remembrance.

[1] See Vol. I. p. 13.

The earliest efforts of the Government of Russia to convert the Ossets to Christianity were made in 1752, when an ecclesiastical commission resident at Mosdok, fifty-six miles from Vladykavkaz, sent missionaries about the country proselytising; but large numbers of that pagan people, after having been once received into the Church, presented themselves for baptism a second time, the temptation being that each neophyte received nine yards of stout canvas, two salted fish, and a cross, which was sometimes of silver. Such corruption in the Church, similar to that practised at Rome in the reign of Constantine, when pagan converts were promised a white garment and twenty pieces of silver by the Emperor, bore untimely fruit, for the knowledge of Christianity among the Ossets was limited to their being able to make the sign of the cross, and to say that they were *krystom*, 'Christians.' Other missionaries in 1820 met with similar failure, since which period Russia does not appear to have occupied herself much in the conversion of any of the mountain tribes.[1]

An Osset who has learnt to make the sign of the cross, will also wear an amulet suspended round his neck. These amulets, usually of leather or lead, are treasured heir-looms handed from parent to child.

Previous to leaving Kasbeck, Prince Alexander showed us several objects, from graves that were disturbed during the construction of the new post-road near the village, and which consisted of beads of coloured and golden vitreous paste, trinkets, bronze ornaments and chains, and a signet-ring of potin having the device of a griffin. I gather from the description given, that

[1] See Klaproth, *Tab. hist.*, &c., and *Roukavódstvo K' paznány'you Kavkaza.* Among the authors who have written on the history, manners and customs, or language, &c., of the Ossets, may be cited Bodenstedt, Dubois de Montpéreux, Engelhardt, Haxthausen, Guldenstedt, Klaproth, Koch, Parrot, Potocki, Rosen, Sjögren, Städer, &c.

the tombs at Kasbeck were of identical construction with those of M'zhett.

On arriving at Ananour, we witnessed a scene of a somewhat exaggerated nature to some at which we had the misfortune to be present on other occasions. We were informed by the station-master when we handed to him our *padarójnaya*, that we should have to wait an hour for horses, the demand during the last twelve hours having exhausted his resources. He was very civil, and expressed his regret at being obliged to detain us. Twenty minutes later, an officer from Tiflis alighted, and ordered horses. The station-master apologised humbly to the uniform before him, and declared his inability to supply a fresh relay for the next four hours. Perhaps the officer was a crazy man—we thought he must be—for he flew into a violent passion, and dared the unfortunate station-master at his peril to refuse to serve him instantly. 'I am very sorry indeed,' replied "the veritable martyr of the fourteenth class," 'that I cannot give you horses; I am only doing my duty'—a profound bow—'the rules being that horses shall rest four hours'—a bow—'after running a stage, and I have only the horses which have just brought this lady and gentleman'—a very low bow. 'I do not believe such to be your orders; at any rate you shall give me horses immediately for my *kazyónnaya padarójnaya*.' 'The *padarójnaya* of this Englishman is like your own, and he is content to wait';—a very profound bow. Did the obsequious station-master's imperturbability exasperate the bold officer to such a degree as to choke his utterance, or did he suddenly feel ashamed of himself? Anyhow he gave a theatrical shake all over, a shrug expressive of vengeance deferred, and then disappeared. Poor station-master! *Populus me sibillat*, methought was in the expression of his countenance, as he cast his eyes on a group of listening idlers.

When we quitted Ananour after the lapse of an hour, we left the son of Mars sunk in oblivious sleep, induced in all probability by some soothing narcotic to his taste, possibly the contents of an empty phial that lay on the table beside him.

We halted at Tzylkann to pass the night.

POTIN RING FROM A GRAVE AT KASBECK.

CHAPTER XXIX.

FORTY-SECOND AND FORTY-THIRD DAYS.

Tiflis again—Old Georgian habitations—A *darbaz*—Might versus right—Persian carpets—Excursions from Tiflis—Sport in Georgia—By rail to Koutaïs—The golden fleece—The ancient Egris—Ouchimerion—Ruins of a cathedral—Sovereigns of Georgia—Botanic gardens—Bazaars—Decadence of Koutaïs—Hard bargaining—Costume of the Imeritians—The curse of St. Andrew—Schools—Early Marriages—Cause—The Countess Levaschoff—A brigand of *gentle* birth—The Alpine Club.

HAVING left Tzylkann at ten in the morning and spent an hour at M'zhett, we were in our old quarters at Tiflis by half-past one.

A few of the old Georgian cottages still exist in the capital, and must be looked for on the slopes of rising ground against which they are roughly built, either beyond the Tsavkyssy or in the Avlabar quarter, the more indigent homes, like their prototypes in the hills, being very ill-favoured; these are also without windows, and have an opening in the roof for letting out smoke. The better sort are constructed of the flat bricks peculiar to the country; the roof is supported by timbers of unnecessarily large dimensions that are laid end on a couple of feet apart, and project three or four feet in front of the dwelling, which is plastered over and coloured blue or red; the projection affords shade and shelter, and is surmounted along the top front by a rafter and an ornamental finish of brick-work. The threshold of the door is high above the ground, and the three or four windows are of the smallest dimensions.

In the residences of the opulent, the *darbaz* was the part occupied during the oppressive heats of summer. At a house in Dvoryánskaya oúlytza, 'street of nobles,' in the old quarter of Tiflis, we crossed a small court and descended some steps into a large, lofty, and dismal apartment with a stone floor; the walls and the dome, for the chamber is circular, are covered with panels handsomely carved, as is likewise a large pillar that supports the dome, in the centre of which is a lantern through which daylight dimly pours, for there are no windows. On a divan raised above the floor, the family lounged, ate, and slept, a curtain separating the sexes. Doors lead into the kitchen, store-closets, and wine-cellar, so that the mistress was enabled to perform her household duties without quitting the *darbaz*. Of the few *darbaz* at Tiflis, the most perfect is at the residence of the Loris Melikoffs, an old Armenian family.

Among the public buildings is the Imperial observatory, and the hospital, a fine edifice erected at a cost of 50,000*l.*; it has accommodation for 200 patients, is well found, and maintained in a creditable condition on 1,000*l.* a year.

Trials, but not by jury, as yet unintroduced in the Caucasus, are conducted at the Soudyébnaya Paláta, 'hall of judgment.' Whatever the decision of a court, the Governor-General is empowered to reverse it should he see fit to do so; a remarkable case in point occurred a short time before our arrival.

A Tatar, having dissipated his fortune and lands, organised a system, with the aid of his son and two nephews, for setting upon travellers and plundering them. The Tatar eluded the pursuit of justice for a considerable time, but was eventually captured with his kinsmen; they were placed upon their trial for highway robbery with violence, convicted and sentenced to transportation

to Siberia. A shrewd advocate having taken up their case, detected an informality in the prosecution which failed to convict at their second trial, and Dedjtamour, his son and nephews, were discharged from custody. At the same moment, however, an officer stepped up and pronounced the detention of the late prisoners by 'administrative authority,' in the name of his Imperial Highness the Governor-General.

One of the nephews having thereupon obtained permission to speak, said aloud: 'We are only too happy to submit to the commands of his Imperial Highness, and consider ourselves prisoners during his pleasure; but we are still more happy to find that the law in this land deals justice, for we are declared innocent of the crimes that were imputed to us!' These men had been over four years in jail, where I saw them confined in separate cells.

A spare day in the Transcaucasian capital may be agreeably spent in revisiting the bazaars and inspecting the carpets, silks, silver ornaments, and other articles of native industry. Of carpets and rugs in the Tiflis market, those from Persia are the best and most prized, although the *pardaghy* of Karadagh, at 6 or 8 roubles, is considered a good and useful rug. In the choicest Persian carpets the pile is close, no unevenness can be detected over its surface even on the nearest inspection, and though soft, it is unyielding to the finger's pressure. In the next quality the pile is longer and may be separated, whether of one or more colours, while in the inferior carpets the coarse pile and rough surface is readily perceived. But apart from these indications the brighter and more decided colours of the best carpets at once attract the eye, when it is wise to reject green, violet, and grey tints, and a carpet before being purchased should be stretched out that imperfections may be detected. Persian carpets vary in length, but they are always

narrow, rarely exceeding 12 feet in breadth, unless made to order; and an idea of their price may be formed when it is stated that an excellent carpet measuring about 14 feet, than which a larger square is seldom to be purchased, may be bought for 100 to 120 roubles; but in making purchases, a fourth of the price asked may be unhesitatingly deducted and an offer made of the balance. It is necessary to resort to this system to avoid imposition, though one so distasteful and contrary to our own usages.

Excursions in the neighbourhood of Tiflis are made to the monastery founded by St. Anthony in the sixth century, at Martkoby or Martgoph, distant 25 *versts*; to Kodjora 12 *versts*, and beyond to the cascades of Manglyss, 30 *versts*. At Betanya, 25 *versts*, is an estate of Baron Nicolaï.

Good sport is to be had within easy distance of the city, as I gathered from the reports of keepers and the dealers at the market-place, whose statements I have reason to believe are correct.

March—Wild boar, wild goat, pheasant, and woodcock; at Byeloy Kloutch, 50 to 60 *versts* west of Tiflis.

April—Quail, in all parts.

September to December—Bear, ibex, elafus, fox, and pheasant; at Byeloy Kloutch.

January—Bear, ibex, elafus, wolf, hyæna, fox, and pheasant; at Byeloy Kloutch.

February—Wolf, hyæna, antelope (*subgutterosa*), and pheasant; at Karayass, 40 to 50 *versts*, also at Kodjora, excepting the antelope.

The *koúrotchka* or *tchourt'hy*, 'partridge of the Caucasus,' is found in all the places above mentioned, where permission to shoot is obtained without any difficulty.

We took leave of the Russian officials, to whose courtesy we were greatly indebted, for they were at all times most obliging, and in the evening we left Tiflis by rail, for Koutaïs.

The chief town of Imeritia is mentioned by Procopius[1] as Khytæa, the residence of Æetes, which reminds us of the expedition of Jason, who, 3,000 years ago, descended in Colchis at the head of the heroes of Greece, and, with the assistance of the bewitching daughter of the old king, secured possession of the coveted golden fleece. The origin of the fable is given by Strabo, who relates that the torrents from the mountains of the Soanes (Swanny) brought down gold, which the barbarians collected in troughs pierced with holes and lined with fleeces.[2] Reineggs asserts that in the last century the kings of Imeritia employed people to search for gold by sifting the sand carried down the stream in the rivers Tzhenystzkalys and Abasha, and of late years gold has actually been found near the Eytz, a tributary of the Ingour, at a place named *Zoloty'ye róssypy*, 'gold fields,' on the Russian maps. Gold was also discovered in 1865 between Houdo and Djouary on the Ingour, in the district of Sougdydy, by M. Castaing, a Frenchman.[3]

The most ancient name of Imeritia, as we read in the annals of Georgia, was Egris,[4] at a time that it formed part of the kingdom of Egros, who was one of the sons of the patriarch Thargamos. In the sixth century, Egris belonged to the Lazi, Khytæa being then called Koutatisium; the city was destroyed at the approach

[1] Procop. *De bell Goth.*, iv. 14.

[2] When Pompey conquered Colchis, he received from Orodes the king, a couch of gold in token of submission.

[3] In 1874, small nuggets were found at Dambloutt near Tchetah', about 50 miles from Tiflis.

[4] Mingrelia and Swannety were included in Egris. *Mos. Chor.* pp. 89, 356.

of the Persians, who rebuilt it in 551, and it subsequently again became the residence of the kings of the Lazi. Having fallen to the Abhases in the eighth century, Egris was thereafter known as Abhkhaseth until 1259, at which period the province received the name of *Imier*, 'beyond,' because it was beyond the Likh' (the Souram spur), and to distinguish it from Georgia, *Amier*, 'on this side' of the mountain. Since 1469, the province has been called Imeritia.[1]

Levan the first king of Abhkhaseth, 786-806, built a city in his new province at a place called Kotez, protected it with a citadel, and made it his second capital after Anacophia; that city is now Koutaïs on the banks of the Rion, surrounded by the most beautiful scenery. The plains to the south-west, extending into Mingrelia, yield cotton and hemp in abundance, and the highlands, covered with noble forests, supply our markets with walnut and boxwood.

The massive remains scattered over the brow of the hill on the right bank of the Rion, are in all probability those of the fortress of Ouchimerion, also mentioned by Procopius. The last fortification on this commanding position was destroyed in 1769 by General Todleben, who entered Imeritia at the head of a Russian force as the ally of the king against the Turks, whom his own subjects, in a state of revolt, had invited to their aid.

On the summit of this hill are the ruins of a superb cathedral,[2] dedicated by Bagrat III., king of Georgia, to the Holy Virgin. It was built in the form of a Byzantine or Roman cross, the extreme length of the nave being 112 feet, and width

[1] Brosset, *Hist. de la Géor.* ii. p. 239. *Desc. Géog.* p. 337.

[2] The metropolitan of Cotyaium was fiftieth in precedence in the reign of Leo Sapiens.

at the transepts 83 feet; it is a mixture of the Armenian and Byzantine, and was the first building in the style of architecture thenceforth denominated Georgian, after which all later churches were designed. While from the magnificent arched windows and noble pilasters some idea may be formed of the original proportions of this edifice, we read that 'the interior was adorned with mosaics, with white, red, and variegated marbles, and pillars and ornaments of striking grandeur,' the whole having been a noble example of the high appreciation of art in Georgia during the eleventh century, at which period the reign of Bagrat marks an epoch in the history of the kingdom; for that monarch, who was king of Colchis, succeeded by right of inheritance to the crown of Georgia, his sovereignty extending from the coast of Abhase to the Caspian Sea. His successors secured to themselves the dominion over Armenia. The edicts of those sovereigns were headed in the following proud style:—

'We, who by Thy protection and by Thy powerful aid are seated on two royal thrones, O Thou! who art the protectress of our royal line, of our sceptre, of our purple, and crown. We, Bagrat, crowned by the will of God, the issue of Jesse, David, Solomon, and Bagrat; by the will and help of God, acknowledged Lord, Sovereign, and Ruler of the Abhases, of the Karthlosides, of the Raniens, of the Kakhetians, of the Armenians, of the Khagkhanshahs, of the kings of Shirvan, of the East and of the West, King of Kings, &c., &c.'

During their occupation of the citadel in 1691, the Turks destroyed the cathedral, and carried off its marble columns to Samtzkhe; three inscriptions in Georgian remain, one, on an arch in the shape of an Ω over the great east window, being as follows:—

'By the help of God, Bagrat, by the (mercy) of God, king of the Abhases and of the Karthlosides, constructed this holy . . . (for) his (mother) the Queen Gourandoukht.'

On the sill of the window at the north-east corner are two inscriptions, which have been thus rendered:—

'O King, who rulest over all kings, exalt still more the mighty Bagrat, Couropolate, king of the Abhases and of the Karthlosides; also his father, his mother, the queen (his wife), and his son. Amen.'

'When the foundation was laid, it was the 223rd year of the Pascal era' (1003 A.D.). The date is in Arabic characters.

Dubois makes mention of an inscription he saw on the south wall, which has since disappeared; it was in these words:—

'The architect of this church will also rise at the resurrection. God have mercy on Maïsa.'[1]

A half figure with the bearded face turned upwards and the arms uplifted, high up on the south wall, is the only sculpture in relief; and within the porch at the north wall, a fresco over the entrance shows a form with the nimbus, having on its body an aureola that encircles a head, also with the nimbus.

Bagrat, his son George I., and several of their successors were interred in this cathedral, yet there are no traces whatever of the royal sepulchres. Recent burials have taken place within its walls, but they who are desirous of reposing amid the illustrious dead, must be prepared to bequeath liberally for the benefit of the clergy.

The small church to the east of the cathedral was built by the Georgians in the fourteenth century; having been converted by the Turks into a mosque in 1671, it has since been used as a powder-

[1] Dubois, i. p. 417. Brosset, *Desc. Géog.* p. 373.

magazine, over which we found a Russian sentinel who forbade our approach.

At the foot of the citadel height is *La Ferme*, a botanic garden, where are some fine cork-trees, stupendous magnolias and laurels. Recrossing the river we went to the bazaars, long streets of arcades, in which the stall and shop-keepers are mostly Armenians and Jews, who appeared to have little enough business on hand. Koutaïs is dwindling into insignificance, for its trade has been seriously injured by the construction of the Poti-Tiflis railroad at a distance of five miles from the town, it is said through an abuse of power in the interests of a few landowners.

The speciality in the bazaars are prettily-finished ornaments in jet; the *koula* is found in great variety, and there are many sorts of native cloth, a coarse material impervious to wet. Prices are high, also, at Koutaïs, where the stranger again experiences the abominable practice of being asked considerably more than the tradesman is prepared to take for his goods.

The dress of the women in Imeritia is similar to that of the Georgians, whom they certainly surpass in good looks, and, if report be true, also in wantonness. However bright the eyes of the fair Georgians, it is those of the Imeritians that enslave, and

That need not an empire to persuade.

The men wear a *tchekmett*, the long-skirted coat of the Circassians, strapped in at the waist with a fancy belt, and the *k'hazyr*, 'cartridge tubes,' on each breast; the hat is the *koudy*, and the universal weapon, the *kynjàl*. The working-classes are seen in large loose jackets or spacious sack coats fastened at the neck only, and trousers tied in below the knee, the suit being made of native cloth, dark brown or grey; they have *kalabany*,

'sandals,' on their feet, and on their head the *papanaky*, a small lozenge-shaped piece of leather, cloth, or silk, which lies over the fore-part of the head, and is fastened with strings under the chin; when worn by nobles, the *papanaky* of velvet is made very ornamental with gold and silver embroidery. The Imeritians are blessed as a rule with an abundance of thick bushy hair, which they consider sufficient protection against rain and the heat of the sun! Their Mussulman conquerors used to call them *bashashyk*, 'bare heads.'[1]

To account for the absence of more ample covering for the head and feet, it is recorded that when St. Andrew, preaching Christianity, was passing through the country on his way to Rome, he lay himself down to rest by the road-side and slept soundly; on awaking in the morning and missing his head and feet covering, which had been stolen, the saint pronounced a terrible curse, willing that thenceforth Imeritians should never wear caps or shoes!

The seminary of St. Nina, a fine building where some seventy little maidens receive instruction, was conducted in a creditable manner, for cleanliness, order, and apparent good discipline seemed to leave little to be desired. Children of all nationalities and creeds are received, but the pupils seldom attain any degree of proficiency owing to the practice of early marriages amongst the Imeritians, Georgians, and Armenians; and although the law of Russia requires that a female shall have completed her sixteenth year before she marries, this law is honoured in the breach rather than in the observance, for marriages even at thirteen are of frequent occurrence, early physical development aiding in disregard of the law. The custom of early marriages may be traced to

[1] Population of the government of Koutaïs, 620,222 (Census 1873).

the times when the sensual rapacity of their Mahomedan rulers placed in peril the freedom and virtue of all young females, who were frequently even sold by their inhuman relatives and guardians. Chardin relates the following occurrence in his matter-of-fact narrative :—

'The larger proportion of Georgian nobles are outwardly of the Mahomedan religion. Many have embraced that faith to the end of obtaining a place at Court or a pension from the State, others that they may have the honour of marrying their daughters to the king, or at any rate to ensure places for them in the service of his wives. Some of these base nobles give up the handsomest of their own daughters to the king, receiving in return a pension or an office, the Mahomedan religion being always previously embraced. A pension varies according to the condition of the person, but it never exceeds 2,000 crowns (*écus*). Whilst I was at Tiflis a painful incident occurred.

'A Georgian nobleman informed the King that he had a niece of extraordinary beauty, and his Majesty having commanded that she should at once be brought before him, the wicked man took it upon himself to carry the order from the King, and see it executed. He called upon his sister, who was a widow, and told her that the King of Persia desired to marry her daughter, and she must therefore prepare to part with her. The mother communicated to her child the contemplated outrage, which drove her to despair. It so happened, that the mother approved at that time of an existing attachment between her daughter and a young noble, and they decided on making him acquainted with the calamity which threatened them. A messenger was sent, and the noble came at midnight. He found mother and child mingling their tears, and deploring their bitter fate. Throwing himself at

their feet, he assured them that for his own part there was nothing he should so much dread as her loss, that all the wrath of the King of Persia would be as nothing to such an overwhelming disaster. There was but one way, he said, of settling the matter; he advised that they should be instantly married, and on the morrow their perfidious relative would be informed that the maiden was a maid no longer. This advice was followed. . . .

'His Majesty, who was very wroth, gave directions that the mother, the daughter, and her husband should be conducted to his presence. But they had fled, and after wandering hither and thither for several months, they went to Acalzike where the pasha took them under his protection.

'The fear entertained in Georgia of a repetition of such cases, obliges those who have pretty daughters to marry them as soon as possible, and even during their infancy. The children of poor parents, more especially, are married at an early age, sometimes from the cradle, so that the lords to whom they are subject should not carry them off to be sold, or to be made concubines.'[1]

Near the Seminary is the Ragged School; instruction, but seldom with any encouraging results, is given at both institutions in the Russian language, writing, and arithmetic, and French is also taught at the Seminary.

All girls' schools in the Caucasus are under the patronage of H.I.H. the Grand Duchess Olga Feódorovna, the consort of the Governor-General; the lady of the Governor of the province being the visiting patroness.

We called at the residence, where the Countess Levaschoff received us in her boudoir, a pretty apartment tastefully fitted with richly carpeted *takh'tas*, 'lounges,' and in which were many

[1] Chardin, *Journal*, &c., i. p. 130.

native ornaments and curiosities, including the chaste *soura* and *d'hoky*, flagons of terra-cotta peculiar to Imeritia. The Governor, with much courtesy, kindly promised to make arrangements for facilitating my contemplated tour in Swannety, for which district I was anxious to start with the least possible delay.

Whilst I was conversing with his Excellency, a courier arrived with the reassuring intelligence, that a daring robber and man-slayer who had been the terror of the valley of the Rion for some time past, and who was no less than a 'used up' native prince, had been captured by the militia after a desperate resistance. Half an hour later the brigand was brought to the palace enclosure under a strong escort, having one arm in a sling and some other nasty wounds, for he had fought, though single-handed, with the greatest determination, and the militiamen were complimented on their individual bravery.

The nobles of Imeritia are frequently in troubled circumstances. 'Why do you not sell your corn and wine?' I observed to one who complained that, although his possessions were large, he never had any ready money, even after a good harvest. 'If the harvest is good,' he replied, 'of course others are equally well provided with myself, and do not need to buy; how, therefore, can I sell! So we entertain each other, feasting and drinking. If the season is a bad one, naturally enough I must not sell, for I should be depriving myself of what I required for my own consumption; so you will understand how difficult it is for any of us ever to have money in hand!'

At Koutaïs, I had the pleasure of meeting for the second time four members of the Alpine Club,[1] who had lately arrived from

[1] Messrs. F. Gardiner, F. C. Grove, A. W. Moore (secretary to the club), and H. Walker. An account of their ascension of Elbrouz appeared in the 'Alpine Journal'

England and were bound on an expedition up some of the big mountains of the great range. I enjoyed their society at the hotel for a couple of days, and should have been right glad to have travelled with such excellent messmates, but as the object we had in view was dissimilar, and my road and theirs lay in different directions, I had to bid them good-bye with no little regret, and found myself once more alone. They were to start at daylight on foot, for Ony, in the district of Radtcha.

for February 1875. See also '*The Frosty Caucasus, an account of a walk through part of the range and of an ascent of Elbruz in the summer of* 1874.' F. C. Grove, 1875.

IMERITIAN NOBLE WEARING THE 'PAPANAKY.'

CHAPTER XXX.

FORTY-FOURTH AND FORTY-FIFTH DAY.

Abhase carts—Monastery of Ghelaty—Frescoes and mosaics—Valuable relics—Queen Thamar—A miracle—The mortuary chapel of kings—David, 'the Restorer'—An abandoned nunnery—The Bagrations—Their history—Lengthened occupation of the throne—Dynasties in Georgia—Metzamety monastery—Preparations for Swannety—The Chief of that district—His courtesy.

AT 11 A.M. we left Koutaïs for the celebrated monastery of Ghelaty, being accompanied by an officer of the Imeritia militia sent to us by His Excellency the Governor, an agreeable and intelligent companion, who spoke Russian fluently.

On leaving the town we passed through the Jewish quarter, where we saw some pretty faces, notably amongst the children, and thence the road gradually ascended between luxuriant hedges of rhododendron, laurel and holly, the banks being covered with numerous flowering plants. We met a number of two-wheeled carts drawn by oxen, which make an excruciating sound from the axles never being greased. The wheels are solid without spokes, and from the middle of the axletree extends a heavy shaft, at the end of which is fitted diagonally a second and lighter shaft, where the yoke is fixed, the other extremity resting and dragging on the ground, and answering the purpose of fore-wheels; these carts of Abhase origin are in use in Imeritia and Gouria. Long strings of them frequently checked our progress on the narrow

road near the Krásnaya retchka, 'red river,' called by the natives Tzkall-tzytell, 'red water,' a tributary to the Rion, so named from the reddish colour of the soil through which it courses; but our man in authority quickly caused the way to be cleared. The approach to the monastery is steep and rugged, and although only $6\frac{1}{2}$ miles from the town, it took us an hour and a half to do the distance in a carriage with two good horses.

The monastery of Ghelaty, within a high walled enclosure, includes the Episcopal church of Genath, a chapel dedicated by King George II. to his patron saint, and a mortuary chapel. The name, according to M. Brosset, is from the Greek *γενεθλιακόν*, for it was consecrated to the nativity of the Virgin. It is not known with any degree of certainty when and by whom the church was first founded, but it appears to have been restored by David II. *Aghmashenébely*, 'the Restorer,'[1] who was king of Karthly and Abhase, 1089–1125. In the thirteenth century it was sacked by Arghouny, who overran Imeritia in his search for David V. at the time under Mussulman suzerainty, after which it was again restored and in 1519 or 1529 raised to a bishopric.

The church is a handsome edifice of large blocks of a yellowish sandstone; the huge piece of masonry at the south-west corner is pointed out as having been placed in its position by King David himself, for he was a giant. There are no inscriptions and little ornamentation on the outside, but the roof, neatly laid with sheets of iron painted a light green, give the edifice a refreshing appearance.

We entered at the north door and found the walls covered with paintings in fresco. Above the doorway are full-length portraits of David 'the Restorer,' who bears in his hands a model of the

[1] 'Literally in Georgian 'a builder'; *shenoba* is 'a building,' and *asheneba* 'to build.'

church ; of the Patriarch Effdemon, Queen Helena, George II., Queen Roussoudan (of the dynasty of Tcharvatchydze) and Bagrat her son ; other paintings are scenes from Scripture history Over the altar is a grand Byzantine mosaic, the gift of the Emperor Alexis I. (Comnenus) in the eleventh century, the founder and endower of the monasteries of Koutloumousy and Pantocratorous at Athos; it represents the Virgin and Child. with the Archangels Michael and Gabriel on either side, and over all is an inscription in Greek.

Without the nimbus of the Mother of God on this mosaic, are the monograms in Greek of her attributes ΜΗΡ and ΘΥ. On the silver seal of government at Mount Athos, whereon Christ is represented with a roll in the left hand and in the act of blessing with the right, inside an aureola within a larger aureola which encloses the figure of Mary, the monograms are thus, ΜΡ and ΘΟ ;[1] in the Greek Church they are usually reproduced thus, ΜΡ and ΘΥ, whereas in Russia the images that represent the Virgin and Child bear the Sclavonic characters МР and ЄѠ. Mosaics similar to that at Gheláty would probably be brought to light at the Mosque of St. Sophia, were the whitewash coatings of ages removed.

The *gheromanach* Gherasim, a grave and taciturn man, who curiously enough was styled the *economos*[2] (see 1 Cor. iv. 2, Greek text), exhibited the treasures and relics, but no ancient MSS., of which he assured us there were none. Had we taken the precaution to obtain an order at Koutaïs to see the charters and books, we should not have experienced the disappointment felt at the

[1] *Iconographie Chrétienne*, M. Didron. Paris, 1843.

[2] Œconomi (Οἰκονόμος) were instituted in the fourth century. Their office was to manage the revenues of a diocese under the inspection of a bishop. Bingham's *Antiquities*, &c., book iii. c. xii.

priest's reply. According to M. Brosset, the oldest charter at Ghelaty is dated 183, *i.e.* 1495 A.D., the twelfth year of the reign of Alexander II., king of Imeritia.

In the treasury is preserved a superb specimen of Byzantine art, being the crown of the kings of Imeritia, a high bonnet of cloth of gold woven with subjects from sacred history, prolifically adorned with pearls and rich jewels. There are regal and ecclesiastical robes also in cloth of gold, embroidered with pearls and precious stones in marvellous profusion—a huge gold thumb ring, said to have been worn by the gigantic David—several chalices and other vessels, and a curious circular silver-gilt piece of plate, bearing in *repoussé* a representation of St. Jerome astride a lion.

Among the relics, the most venerated is a black portrait of the Mother of God, painted by the evangelist St. Luke, with the Virgin's milk![1] The most ancient is an image of the Saviour known by the name of Joannè, and probably 800 years old. Another image, that of Atzhour, brought from Atzhour twelve miles north-east of Ahal-tzykhè, was produced by the spontaneous impression of the features of the Holy Virgin, who herself gave it to St. Andrew upon his departure to spread Christianity in Georgia; whatever the precise date of that event, nothing is known of the history of this image until the year 1486, when it became the spoil of Jacoub king of Persia. There is also the picture of the Virgin of Byshwynta (Pytzounda), *circa* 1568; of the Virgin of Ghelaty, fifteenth century, and of the Virgin of Khakhoul, which was ornamented by the great Queen Thamar, in thanksgiving for a victory over the forces of the Kaliph in 1203. A tradition thus accounts for the three great gems which adorn the brow of this Virgin.

[1] All black Christs or Virgins in Roman Catholic churches are attributed to St. Luke, who is the protector of painters. Among the more remarkable is the Madonna of Loreto.

Thamar had commanded that she should be instantly informed when a pauper applied at the palace for relief, and whatever her occupation at the moment, she made it a practice to attend immediately to the wants of the needy applicant. One day, whilst placing the crown on her head preparatory to a State ceremony, the arrival of a mendicant was announced, but contrary to custom the queen desired that the suppliant should wait, and by the time she had completed her attire the man was gone. Feeling the circumstance to be a reproach to her vanity, she caused three of the finest gems on her diadem to be removed, sealed up in a box, and thrown into the Kour in front of her palace at Tiflis. Some time after this event, when Thamar happened to be at Dzegwy, 27 miles from her capital, a fisherman chanced to recover the identical box, which he found in his net; it was taken to the queen, who at once recognised it, and in remembrance of the miracle ordained that the three precious stones should be placed on the brow of the Virgin.[1]

In the mortuary chapel lie buried several sovereigns, their graves being distinguished by massive slabs, of which one only, believed to cover the sepulchre of David 'the Restorer,' bears an inscription at all legible; it is to this effect:—

I LOVE THIS SPOT—HERE I WILL DWELL:
IT IS MY RESTING PLACE.[2]

An iron frame with cross plates, in this sanctuary, is said to have been one of the gates of Derbent carried off by the same King David; but M. Brosset is of opinion that it is a part of the gate of Gandja, now Elyzavetopol, brought away in 1138 by Dmitri I., son and successor to David, whose remains are also supposed to

[1] Brosset, *Voy. Archéo.*, Rapp. xi. p. 20.

[2] 'This is my rest for ever: here will I dwell; for I have desired it.' Psalm cxxxii. 14.

be in the same chapel. Doubts are entertained whether Queen Thamar was interred here, some authors believing that she was carried to Vardsy; but Wakhoucht, in recording her death, distinctly states that the body of the queen having been taken and deposited for some days at Mtzkhetha, was finally laid at Gelath amongst the tombs of the great kings, her ancestors.[1]

In front of the grand entrance to the church are some ruins overrun with magnificent ivy peculiar to the Caucasus, the leaves being of great size; these remains, which the monks said were 'of the Areopagus,' are in all probability those of a refectory. From the windows is obtained an extensive view of the 'red water' valley and great mountain range.

At a short distance from this monastery stood the Sokhaster nunnery, suppressed at a recent period owing to its undesirable proximity and now going to decay; and among the cliffs at the back of and above the church, are numerous small hermitages hollowed out of the rock, but we did not scale the heights in search of them.

Ghelaty was for centuries the favourite burial-place of the Bagratides or Bagrations who claim descent from David, and occupied the throne of Georgia in one unbroken line from the sixth century to the year 1800, notwithstanding the Byzantine, Turkish, and Persian invasions. Moses Chorenensis, the chronicler of the fifth century, dedicated his work to a Bagratide in these words: 'Believe not those adulators who tell you that you are a descendant of Haïk, for you are descended from Sambat, a contemporary of Nebuchadnezzar.'

Owing to discrepancies in the Armenian and Georgian chronicles, difficulty has been experienced in compiling the genealogy

[1] Brosset, *Hist. de la Géorgie*, i. p. 477.

of the ancient and princely family of the Bagratides.[1] It appears, however, that when Nebuchadnezzar led the tribes captive, he was asked by Hratcha king of Armenia, 700-678 B.C., to deliver a Jewish prisoner named Chambat, whence the modern name of Sembat. It is pretended that one of the descendants of this Chambat was Bagarat or Bagrat, who became the favourite of Vagharshan king of Armenia, 149–127 B.C. He had the dignity conferred upon him of *thagadỳr*, that is to say, 'placer of the crown on the head of the king,' received the title of *aspyet*, 'knight,' and took precedence of every noble in the land; thenceforth the family of Bagarat was known by the name of Bagratoum, whence the Georgian Bagratounian, afterwards Bagratide.

In the reign of Artaces II., 30–20 B.C., the Bagratounian, who were the most distinguished among the satraps of Armenia, had great honours conferred upon them, even to holding the Vice-royalty in the eastern provinces, an office invested with military and civil power. In their eastern territory was the fortified town of Sembatavan or Sembatavert, constructed by Sembat son of Byourat, 80-103 A.D., and destroyed in 1048 by the Seljouks. The chief residence of the Bagratouny was at Sber, Daroum, Pakran, and Erazkavors now Shyragvar, being included in his domains, as was also Ani to the close of the tenth century; he received the title of king from the Khalifs of Bagdad, but the Emperors of the East never styled him otherwise than archon.

The first advent to the throne of Georgia by a Bagratide was in the person of Gouràm, a descendant in the female line from Vakhtang, *Gourgasal*, of the Khosroid dynasty. Gouram was appointed couropolate of Georgia in 575, or more probably in 585, by the Eastern Emperor, and the Bagratides held the supreme

[1] See *De Administrando Imperio*, Constantine Porphyr. Bonn edition, iii. p. 197.

power until 619, when they were replaced for a time by the Khosroids; but they were again called to the throne in 786, when Achod I. *Medz*, 'the Great,' was nominated couropolate by Constantine V. The second advent of this ancient race to the throne of Georgia is marked by the glorious reigns of Bagrat III., Bagrat IV., David the Restorer,' and the great Queen Thamar, whose brilliant rule and excellent qualities secured to her the title of *Mep'he*, 'King.'[1]

When Nadir Shah invaded Georgia, King Vakhtang (Bagratide) abdicated (1724), and having placed himself under the protection of Russia, retired to Astrahan where he died. The descendants of his daughter Thamar reigned until 1800, on September 28 of which year the Tzar George XIII.[2] signed his renunciation of the crown in favour of the sovereign of Russia. It thus appears that the Bagratides were on the throne for 1058 years, or more correctly 1029 years, if the period of various interregnums—viz., 29 years—be deducted.

The Bagratides succeeded the Khosroids as sovereigns of Georgia; the Khosroids were preceded by the kings of the dynasty of Arsaces which followed that of the Nebratides, who in their turn came after the Karthlosides, so named after Karthlos the son of Thargamos. The dynasties of their kings were thus held in estimation by the Georgians:—the Karthlosides, the Nebratides, and the Arsaces were heroes, the Khosroids, powerful and intrepid giants, and the Bagratides were remarkable for their bravery, benevolence, and devotion to their country.[3]

Between Ghelaty and Koutaïs, but on the opposite side of the 'red river,' is the Metzamety, another monastery of some reputa-

[1] Brosset; *Additions*, &c., p. 138 *et seq.*
[2] See Vol. I. p. 179.
[3] Brosset, *Desc. Géog.* p. 20.

tion; it encloses the tombs of two martyrs venerated in the Georgian Church, David and Constantine who perished in 730.

Koutaïs is certainly the most convenient point of departure for Swannety. It is not prudent for a traveller to push into that district alone; a party should therefore be made up of at least four persons, well armed, and supplied with a tent, cooking utensils, and a good stock of provisions, to include salt and biscuits, of which latter a sufficiency must be taken, for the bread in the mountains is execrable. The hire of horses involves the attendance of the owners or their agents, who will raise every obstacle on the journey to arrest progress and cause delay, that they may have the palms of their hands occasionally crossed as an inducement to push on. Horses should therefore be purchased at Koutaïs, where they may be had at about 70 roubles each, and resold when done with. There will not be much difficulty in securing guides for Swannety at Lyaylyash, 42 miles from Koutaïs, if they cannot be obtained in the latter town,[1] and in any case the chief of police at Koutaïs, or the *mamasaklysy*[2] of Lyaylyash, should be consulted before any men are engaged.

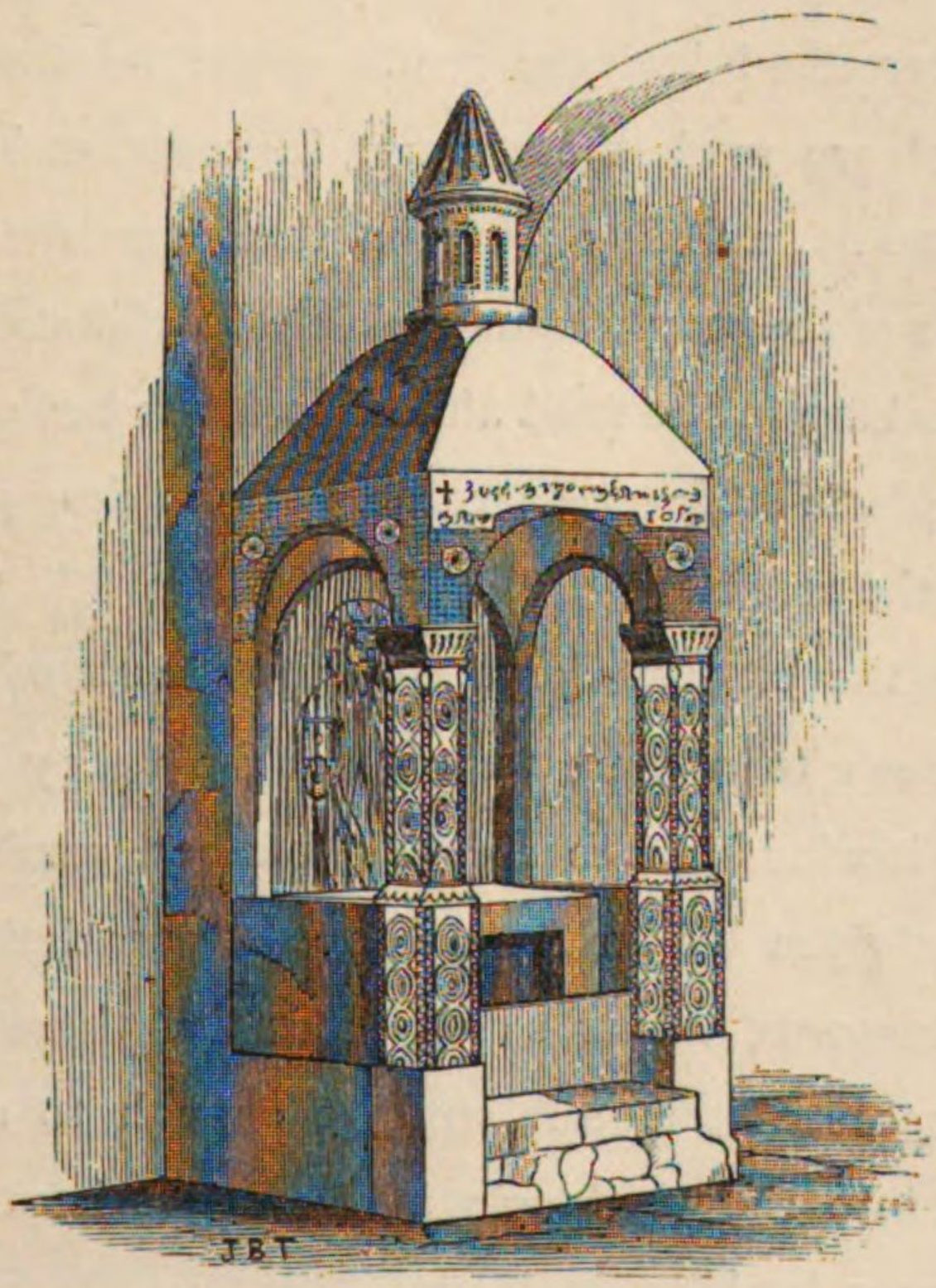
Whilst preparing for my journey into Swannety, the Chief of that district[3] who was at Koutais, chancing to hear that I was about to visit the territory under his command, did me the favour to call, and invited me to accompany him on a tour of inspection he was immediately about to make in the upper valley of the Ingour. It is impossible to estimate at its full value such unexpected

[1] A valuable guide, who speaks French, is a Mingrelian named Paul Bakoua Pipia, to be heard of on application being made to M. Grollers at Poti. Pipia accompanied the members of the Alpine Club on their expeditions to the mountains, in 1869 and 1874.

[2] This Georgian term, signifying 'father, lord, or head of the house,' is applied to the *starshynà*, 'elder,' of the village.

[3] Colonel Theodore Hrinewsky.

courtesy at the hands of a perfect stranger, for the invitation secured to me the prospect of travelling in an almost unknown region with complete security, and with all the advantages and every comfort that the travelling companion of a Russian official of rank could expect to enjoy, while amongst the most barbarous and inhospitable of the populations of the Caucasus. I was at once relieved of all trouble and anxiety, for my plans became considerably modified in view of the peculiarly favourable circumstances under which my projected journey was about to be accomplished, and the Colonel having kindly insisted in undertaking all arrangements in the matter of horses, baggage, and supplies, our departure was fixed for the morning.



THRONE OF THE CATHOLICOS. GHELATY, 1760.

CHAPTER XXXI.

FORTY-SIXTH TO FORTY-EIGHTH DAY.

Departure for the mountains—The Rion—A native prince—Grand scenery—Gorge of Ladjanoura—Lyaylyash—Agreeable news—The village—Jews of Letchgoumm—Departure for Swannety—A timid interpreter—Property of the Dadian—The 'Horse river'—Moury—The Princess Dadian.

IT had been raining with little intermission for some weeks, and fears were entertained lest the roads might be found unfit for town vehicles;[1] we made the attempt, however, and drove out of Koutaïs at 8.30 A.M., a family party in three carriages. The road the greater part of the way was indeed in a fearful state, the horses occasionally sinking in the mud almost to their bellies, and it is a subject for wonderment how the carriages were dragged from time to time out of the soft clayey soil.

On leaving the city we kept the right bank of the Rion, a river that narrows to a mere torrent in the valley of D'jonetty, beyond which it winds in a marvellous manner, reminding one of the description given by an American correspondent, of the Rio Grande in Matamoros, a river so crooked 'that there were but few snakes in it because it is not straight enough to swim in, and where fish get into the whirlpools in the bends because they cannot find their way out!'

[1] Post-roads are being constructed from Koutaïs to Lyaylyash, and from Koutaïs to Ony.

From D'jonetty to Namazwan, the Rion widens again to a broader, very rapid but shallow stream. At the last-named place I saw a curious method of mill-stone making, which I do not recollect to have observed elsewhere, for the circle of the required size is traced on the vertical rock, the stone worked off by patient manual labour, and afterwards finished.

The valley of the Rion thus far is densely wooded, and being thinly populated the wayfarers we met were few, but we passed a prince of Letchgoumm and suite, travelling with a party of friends. His secretary headed the procession, an armed retainer being some distance in front; then came the prince followed by his guests, the suite bringing up the rear, all well armed, the prince carrying a revolver besides his native weapons. While the prince was engaged in conversation with the Colonel, two men who approached on horseback dismounted and passed by on foot, a mark of respect never neglected by the peasantry when they meet members or relatives of the late reigning families, and Russian officials of rank.

At Dertchy, where the valley widens considerably, I noticed the first signs of cultivation since leaving Koutaïs, but the land is only partly cleared, there being a remarkable absence of any attempt at systematic agriculture. We rested the horses at the hamlet of Mekveny, the southern limit of Letchgoumm, and proceeded to Orkvy, where a superb range of cliffs that lie east and west reach to the magnificent gorge of Tvyshy, formed of bold rocks rising almost perpendicularly to a height of 1,500 feet above the bed of the river, here contracted to the width of a few yards, the path above the right bank having been practised at great labour in the rock. At a place called Alpaty we mounted horses, the road hence to Lyaylyash being somewhat trying to beasts in

harness, and turning suddenly to the left we entered another gorge, through which, in a succession of waterfalls, runs the river Ladjanoura; it is an exquisitely picturesque pass, shaded and even obscured by the trees and shrubs that overhang the water-course at every imaginable angle, as they project from the craggy sides. The ascent from this pass to the village of Lyaylyash situated on a plateau 1,000 feet above the valley of the Ladjanoura, in some parts laboriously steep, extends over a distance of 6½ miles, yet the entire route between Koutaïs to Lyaylyash may certainly be considered a very fair carriageable mountain road. Half-way up the ascent, we were met by Madame Hrinewsky, who had ridden out to meet her husband, and when we reached the house at half-past seven, I met with a truly warm reception at the hands of my kind hosts.

Agreeable news greeted the Colonel upon his arrival, for a noted Swanny highwayman who had long eluded capture, was at last in custody and on his way to Ony to await his trial.

Lyaylyash, where the present Dadian has a shooting-box, was formerly a fortress and residence of the princes of Mingrelia. On the common near the little church, is a stone slab 8 feet in length and proportionately broad, at which the monarch of days gone by was wont to beguile his time by playing at draughts, with river pebbles for his men. Lyaylyash is now the chief village of the district of Letchgoumm, the population of which is supposed to be Christian.

Men's names in Letchgoumm.

Myhako, Eghyatt, Yerdjestchann, Ambaco, Zourapp, Meraba, Katzya, Gouahounya, Kakoutchya, Goshna.

Women's names in Letchgoumm.

Mayko, Bakako, Natéwo, Yasyko, Barbale, Menyky, Nao, Babousy, Yesma, Patmanè, Atolo, Macryna.[1]

But there are also many Jews in Letchgoumm,[2] and especially at Lyaylyash, where the largest building is their synagogue, and they own every stall at the bazaar; they are the principal traders, visit Swannety yearly with goods which they barter for cattle and hides, dress like the rest of the natives, and speak the same Georgian dialect of the Imeritians, but employ Hebrew characters in their books and writings. There are also a few Armenians at Lyaylyash.

A day was spent in completing the necessary preparations; baggage horses were engaged at 10 roubles each for the term of a fortnight, on the stipulation that the owners were not to accompany their beasts, and the escort was ordered to be in readiness on the following day.

The next morning set in stormy and wet, but the weather cleared up sufficiently in the afternoon to enable the Colonel to decide upon starting at five o'clock, at which hour we left Lyaylyash, bearing away with us the good wishes of the ladies for a pleasant journey and speedy return. Our party led off in the following order—First rode the *mamasaklysy* of Lyaylyash; next the interpreter, after him the secretary, then the Colonel, whom I shall in future designate the Chief, and myself; the servants and three Cossacks brought up the rear. The baggage horses had

[1] Myhako and Eghyatt are, I believe, names common enough in Hungary; Yerdjestchann is Persian; Yesma somewhat assimilates the Arabic Djesma; Patmanè reminds us of Fatima; and Meraba, a name given to men in Letchgoumm, we find as Merab in 1 Sam. xiv. 49, who was a daughter of Saul.

[2] There are about fifty Jewish families in Letchgoumm, and forty in the neighbouring district of Radtcha.

been despatched earlier in the day under escort, in charge of one Stepann Tchaboukyany of Lyaylyash, an honest and hardy mountaineer, thoroughly acquainted with Swannety, and who ever disdained to mount a horse.

We forded the Ladjanoura at Orpely, where the stream was much swollen and rapid, our horses being only just able to stem the current. On reaching the opposite bank the interpreter was missed, but he rejoined us late in the evening, pleading his inability to swim and furthermore his being a married man, for having sought a safer crossing a long way up the valley. Above Orpely is a fortress of the same name, a stronghold of the sovereigns of Mingrelia, now the property of the Dadian ;[1] we rode past it up the declivities above the village in the midst of vineyards where the plants clustered about trees and poles to the height of twelve or fourteen feet, as they are sometimes seen growing in Italy, a mode continued from the time of Virgil.

> The swerving vines on the tall elms prevail,
> Unhurt by southern show'rs or northern hail.
>
> . . . and first the props return
> Into thy house, that bore the burden'd vines.—GEORGICS, ii.

The pass of Orpely, an easy ascent overgrown with wood, divides the valley of the Ladjanoura from that of the Tzhenystzkalys, 'Horse river,' which I believe to be the Hippus of Strabo as set forth elsewhere; in the Armenian chronicles the Thakverr, as this river was anciently called, is stated to have been named the Tzhenys-tzkalys because 60,000 horsemen of the army of Mourwann were engulfed in it, when on their retreat from Anacopia, the capital of Abhase, in 861.

[1] It is stated that the Dadian, or prince of Mingrelia, has 400,000 *desyatyns* of landed property in Letchgoumm and Mingrelia, which yield the disproportionate revenue of 80,000 roubles, owing to the want of manual labour.

In the plain of Moury, the Chief was met by Sidonia the *mamasaklysy*,[2] who led the way to our quarters for the night, a little cottage belonging to the Dadian, situated at the foot of a cliff crowned by a fortress of the Mingrelian sovereigns. It was at this domain, Moury-tzykhè, that the Princess Dadian took final refuge with her children, after her first flight to Gondy from the expected advance of Omar Pasha after the battle of the Ingour, in November 1855; but that commander, who was on the march to Koutaïs, got no farther than the Tzhenys-tzkalys, from which position he received orders to withdraw after the fall of Kars. 2,050[1]

A few *versts* from Moury is the Monastery of Tsaghéry, at one time the residence of the bishop of Letchgoumm and Swannety; another monastery, that of Maximus the Confessor, is on a hill above it. They are both sanctuaries of great antiquity, but now of little interest.

[1] The altitudes above the sea given in the margin, are readings from a compensated pocket barometer, with altitude scale to 12,000 feet.

[2] Each *mamasaklysy* was in attendance on the Colonel as far as the limits of his commune, where he was relieved by the *mamasaklysy* of the next commune.

LADY OF IMERITIA WEARING THE 'THAV-SACRAVY.'

CHAPTER XXXII.

FORTY-NINTH TO FIFTY-FIRST DAY.

A hermit's retreat—The valley of the Tzhenys-tzkalys—Scripture history—Cretins of the valley—Jewish types—The Bruchi—A prince's residence—Tenghyz Dadyshkylyany—Disaffection of his family—Submission to Russia—Swanny form of oath—A night at Tchaloury—Ascent of Latpary—Birch bark—Fearful precipices—The escort made merry—Descent to the Ingour—The flora—Lalhory—Night encampment—The elections—Vox populi—The swearing in—Mountaineer songs and dances—Cossack sports.

UPON leaving Moury at nine this morning, we crossed the Tzhenys-tzkalys over a wooden bridge and stopped to see a cave in which a monk had solitarily spent twenty years; the entrance had been closed with a stone wall, a small opening having been left through which to pass his food, brought to him by the monks at Tsaghéry. When his seclusion was disturbed ten years ago, during the construction of a road in front of the wall that divided him from the outer world, he removed elsewhere, and is now spending the remainder of his days far away from the haunts of men. Ledges in the natural formation of the rock supplied his bed-place and reading-desk in the cell blackened with the smoke of his fires.

We proceeded by a narrow path of considerable length and many turnings, over the rocky slopes of the mountains, sufficiently rough and dangerous in some places to necessitate our dismounting and leading the horses. Above the river's left bank

is the fortress of Tchaloury, and a short distance beyond, the hamlet of Masatchy, where the *mamasaklysy* pointed out two stones by the side of a brook, which, he said, bore the impressions of a man's foot and an ass's hoof, thought to have been printed when the Saviour went through the country in his flight! Sidonia scarcely looked as if he himself believed the story.

Wet weather still pursued us, and when we arrived at Lentehy on the Lashkadoura a little after midday, we were thoroughly drenched. 'What shelter is there?' was asked, when it was perceived that the *mamasaklysy* was in a dilemma, not knowing what to do with the Chief. A *doukann* was out of the question except in the last extremity, and there was only the new *ouprava*,[1] an unfinished wooden construction, floorless, windowless, and doorless! But we were none the worse for such trifles, except that the draughts that blew in upon us on every side, cooled our dinner of broiled trout and mutton sooner than we cared for after our moist ride.

A striking object at Lentehy is Larash-tzykhé, fast falling to decay, but the accessories of a fortress liable to investment, such as granaries, well-sheltered cattle-sheds and stables, &c., may still be traced about it. In the chapel, of a size to hold six persons, a periodical service is still performed with the wreck of church furniture.

The weather cleared up towards four o'clock, as we continued our journey over a fair bridle-path through narrow gorges in the valley of the Tzhenys-tzkalys, the beauty of which, in its entire extent, it is impossible to exaggerate. Superb pine-forests, rising obliquely 2,000 feet above the river, alternate with mighty cliffs, where it is marvellous to observe the huge pine-trees that grow on

[1] The *mairie*, or village court-house.

accidental ledges about the precipitous sides; while over our heads waved now and again the slender branches of a copper-beech, or the boughs of a grand old ash or maple, and a fresh array of the loveliest flowers, scattered over the bank, greeted us at every turning.

At a short distance from Lentehy, a youth of about eighteen, in tatters verging on a state of nudity, suddenly flew into the road from behind some brushwood, and grinned hideously at each of us as we passed him. Poor fellow! he was not the first idiot we encountered in this valley, for a few hours previously an elderly woman rushed out of her cot at our approach to stare at us, and her friends had no slight trouble to induce her to return; neither of these demented creatures uttered a sound.

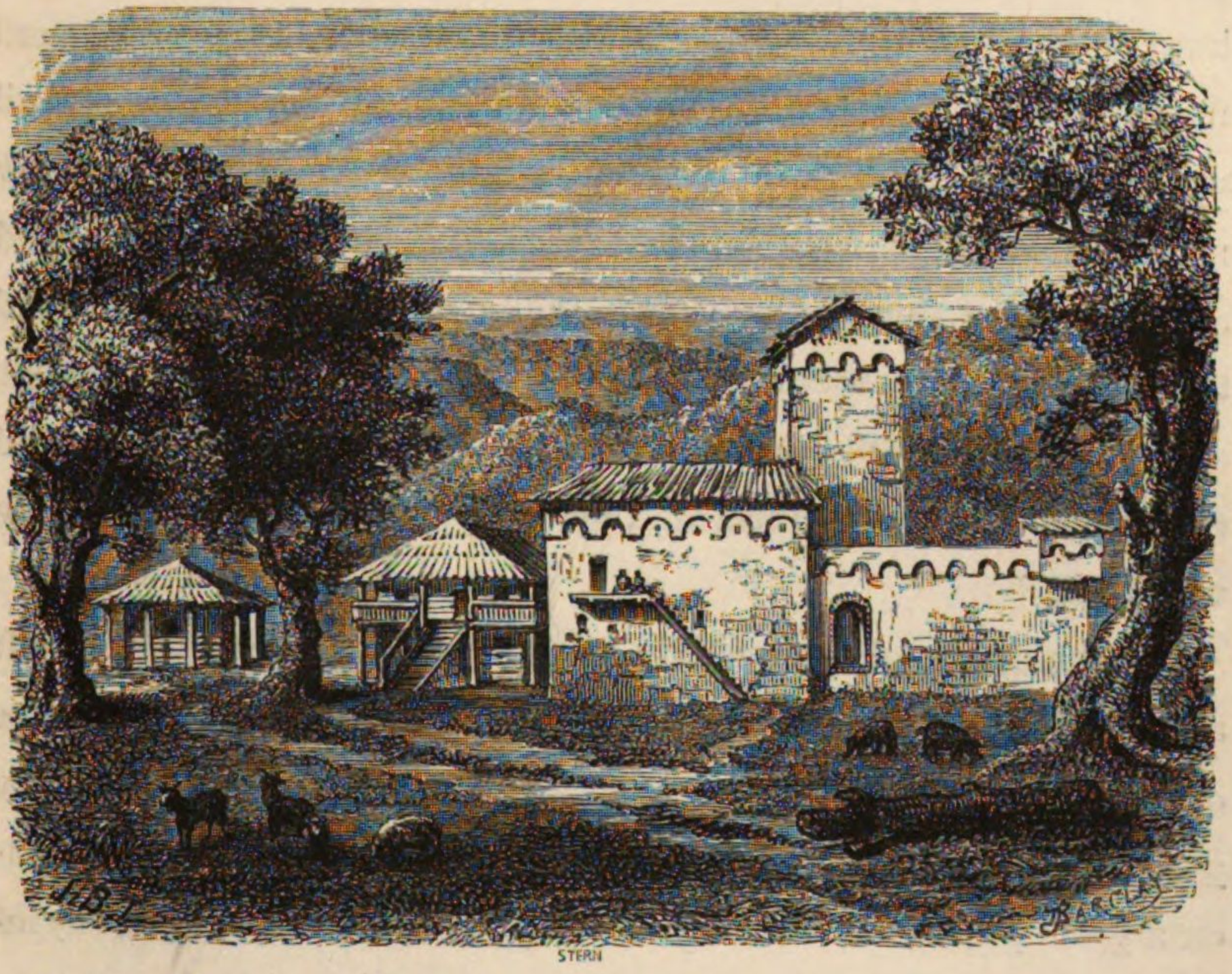
A traveller cannot but be struck by the decidedly Jewish type of the inhabitants in this valley of the Tzhenys-tzkalys. Are these the descendants of 'a people who lived in the mountains between the Abhases and the Alans' (Ossets), first mentioned by Procopius as the Bruchi,[1] and afterwards by the monk Carpino as the Brutachi, 'a Jewish people who kept their heads shaven,' for it is a common custom among the men in Swannety Dadian, in Letchgoumm and Imeritia, to shave the head that the growth of the hair may be improved; and it has already been noticed how remarkable the Imeritians are for their bushy heads of hair. It is not known who the Brutachi, Brucarchi, or Bruchaty were. The late M. d'Avezac[2] suggests, that the Brutatches may be analogous to the Berdaji in the district of that name, between the river Bortchala, formerly called the Berdaji or Berdogji, and the

[1] Μετὰ δὲ τοὺς Ἀβασγῶν ὄρους κατὰ μὲν τὸ ὄρος τὸ Καυκάσιον Βροῦχοι ᾤκηνται, Ἀβασγῶν τε καὶ Ἀλαιῶν μεταξὺ ὄντες.—*De bell. Goth.* iv. 4.

[2] *Recueil*, &c., iv. p. 496, 748.

Araxes, whilst he ignores the Bruchi [1] of Procopius, 'who lived in the mountains of Caucasus,' and the Brutachi mentioned by Carpino.

Where the valley widens, maize, hemp, and corn were growing on plots of ground enclosed with rough palings ; amidst these fields lies Tchaloury, at which village the Colonel was received by Garda- 4,100



HOME OF THE GARDAPHÁDZYE. TCHALOURY.

phádzye, a native prince who placed his house at the disposal of the Chief, and by Prince Tenghyz Dadyshkylyany, the *Pamoshtchnyk priestava* of Swannety on the Ingour, who holds the honorary rank of lieutenant in the army with permission to wear the

[1] The river M'zymta that flows into the sea a couple of miles to the north of Adler, having its watershed south of Mount Tchougouè, was the ancient Brouhontem, *Frag. Hist. Græcorum.*

uniform. He is an enormous man, 6 feet 7 inches in height, and large and robust in proportion.

It poured heavily when we took possession of Gardaphádzye's house, which consisted of one large chamber where raised *takh'tas*, the family bed-places at night, and two enormous trunks that held the wardrobe, constituted all the furniture, the rafters overhead being in undisputed possession of some doves that flew about innocently. On entering the room, the villagers crowded around us in a very disagreeable manner, and no efforts could prevail upon them to leave us in privacy, it being from a desire to show respect that they remained rooted to the floor, immovable and speechless; to this feeling, however, should probably be added that of curiosity, especially when our camp-beds were prepared, and it was only after we had actually retired for the night and the lights were extinguished, that they reluctantly and slowly withdrew.

In the course of the evening Prince Tenghyz showed us his left arm which had been pierced by a rifle-ball, leaving a deep cicatrice on either side above the elbow. He related that, about twenty years ago, he and his father were one day dining with some friends on a grass plot, when his own cousin, Prince Constantine Dadyshkylyany, who with four brothers was at enmity with their uncle, his father, opened fire from a neighbouring tower on the party at dinner; two well-directed shots told, for Tenghyz's father fell backwards dead, and he himself was wounded as described. That crime remained unpunished, but Constantine who like his cousin was also a giant but a savage, suffered death in 1857 by being shot, for having with his own hands assassinated Prince Gagarinn, Governor of Koutaïs, and three officials. His brothers being suspected of disaffection were summoned to appear before the autho-

rities, but as they showed considerable hesitation, an officer was despatched the following year with a body of Cossacks, to arrest and conduct them to Tiflis. The princes were living at Laha-mouly,[1] the scene of the murder, whither the officer proceeded alone and unarmed, to claim the brothers as his prisoners; they at once consented to follow him, praying that they might be spared the disgrace of being conducted under a guard. 'What security have I,' said the officer, 'that you will accompany me peaceably, and without offering violence?' And then, as is the custom in their country to this day, they swore allegiance, by asking him to bare his left breast, and after each had kissed the nipple they said to him: 'We are now thy children; do with us as thou wilt; we are ready to obey in all things;' and when Prince Bariátinsky, the Governor-General, required that the prisoners should be brought before him, their entreaty that they might be permitted to wear side-arms was conceded to them, and they were subsequently sent as officers in the Russian army, to serve in distant provinces.[2] With their exile terminated the influence of the Dadyshkylyany in the valley of the Ingour.

At ten o'clock the whole party sat down to supper prepared by the host; the Chief and I took our places for form's sake, for I had been warned of the penalty of indulging in native dishes; and as numerous toasts followed, the night was far advanced before we were enabled to take our rest.

A thoroughly wet morning delayed our departure, but by eleven we were again on the road. Our cavalcade was now augmented by the addition of Prince Tenghyz, two Russian law-officers and

[1] A village at the west extreme of Swannety Dadyshkylyany, erroneously marked Lah'mould on the Russian maps.

[2] These details are given as they were narrated to me by the officer himself, now a colonel in the Russian army.

their interpreter, and four Cossacks who had been sent from Independent Swannety to meet the Chief. A half hour's ride brought us to a frail timber bridge of the lightest possible construction and with an exceedingly playful spring, over which we had to pass one
4,500 at a time, and having thus crossed the Tzhenys-tzkalys, we dipped into a forest of comparatively young wood, then amongst some fields of maize, when we commenced the ascent of the Latpary in earnest, as our horses must have found to their cost. The narrow path as it wound up the flanks of the mountain obliged us to proceed strictly in single file, at first through a wilderness of magnificent shrubs and wild flowers, until at one o'clock we
5,800 reached a pasture named Detzyl, where we stopped to rest the horses. Here we found a party of Swanny making up rolls of bark from the birch-trees in the forest close by, for conveyance into Swannety, where it is torn into strips, twisted, and burned for lights. From this point we had an extensive view of the valley of the Tzhenys-tzkalys which we had just quitted, the highest mountains that closed in the picture being the Lakouyary to the south, to the east the Tzheourysh, and the Tetenary to the south-east. Though the sky was obscured by heavy clouds, and there was a damp feeling in the air, the thermometer at 2 P.M. marked 70°, and the day turned out pleasanter than we expected.

We continued the ascent at 2.45 by short but steep zigzags up the south-west aspect, until we skirted the swelling mountain on the west side by the narrowest of paths, overlooking abysses bottomless to several thousand feet, where airy vapours hid their depths, such a sight producing what I conceive to be one of the most fascinating effects of mountain scenery; it was awful to behold, and even the Cossacks, bold and careless horsemen though they be, seemed impressed by what was attracting general atten-

tion, for they had been amusing themselves since leaving Detzyl by chanting in a subdued voice their Church hymns, and now every sound had ceased, and they followed noiselessly. As we rose, the vegetation became scantier, giving way to tall tiger-lilies (*Lilium Colchicum*), which grew in profusion, and when at 9,100
4 P.M. we again made a short halt, we were in the midst of rock and down covered with creeping rhododendron (*Rhododendron Caucasicum*).

When near the top of the mountain, the Chief was met by the *mamasaklysy* of three communes in Independent Swannety, who were the bearers of intelligence that caused some merriment among the escort; but the Chief looked displeased when it was reported to him that the Swanny robber lately captured and sent to Ony, had effected his escape and returned to his old haunts and practices.

At 4.47 we reached the summit of Latpary, marked by a small 10,050
cairn in the middle of a grassy plateau, the adjoining nooks and hollows exposed to the north being spread with snow. We were unfortunately enveloped in mist which completely hid the view around, so we pushed on (for the Chief was desirous of getting to quarters before dark), and soon commenced the descent in a northerly direction, the eye overlooking awe-inspiring depths unrelieved by tree or shrub. Brow follows upon brow, and brink succeeds to brink, as the path in some parts barely practicable winds along the head of numerous glens, the offshoots of a mighty valley, and when we got to the end of an arête, we obtained our first sight of the upper valley of the Ingour. To the right, far away, lay the commune of Oushkoul, and to our left that of Kala, where we arrived at 7.40 P.M., after a steep descent through the most lovely shrubberies and a flora infinitely richer and more

varied than anything we had yet seen. We had to cross the Moushour torrent and the Ingour before getting to Kala, and on a plot between the two streams the *Priestav* of Swannety, attended by his interpreter and escort, was waiting to conduct the Chief to
6,750 the small village of Lalhory above the left bank of the Kalpety, a watercourse between the villages of Moucoudar and Davberr. The little hut occupied by the Chief and myself was about 15 feet square, with a real muddy floor in which our boots bit well; but we soon got comfortably settled, for the Chief has the gift of knowing how to prepare for mountain journeys with the least possible bustle, and what could we need more than the little camp-bed and clean sheets we each enjoyed, among other lesser luxuries? The suite and escort settled themselves under a shed, and after a good fire had been kindled, and a circle was formed around it, and pipes were lit, and the Cossacks began to sing, we looked a well-satisfied party; and then we evidently afforded no end of material for speculation among the mountaineers, who crowded about us in the most inquisitive manner.

(July) 10 P.M. ther. 52°.

One of the objects of the Chief's official tour in the upper valley of the Ingour, was to superintend the fresh elections of the *mamasaklysy* and their *pamóshtchnyky*[1] in the several communes, and notice having been given upon our arrival that the voters for Kala and Oushkoul were to assemble in the morning, the male population of those two communes began to muster in front of our encampment at nine o'clock, and when all had assembled the proceedings were opened with an address from the Chief. The instantaneous and unanimous expression of opinion being that the Chief should himself select the most fitting men, the Colonel had

[1] See vol. i. p. 241; these elections take place every third year.

to explain at some length that he could only approve the choice of the people, as it was quite impossible for him to make judicious appointments, seeing that every man was a perfect stranger to him. Some dissatisfaction was shown at this reply, but after a time the crowd moved away, and almost immediately hurried back, pushing to the front one of their number who was doing his best to resist. The favourite refused to be the 'elder,' in the first place because his three years' term as *sélsky soudyà*, 'rural judge,' had just expired and he desired to be released from further responsibility, and because he thought that no greater misfortune could visit him than that of becoming *mamasaklysy*. 'I killed a man in the next village to this ten years ago; I have paid his relations the full amount of blood-money, but they are not satisfied, and I believe that they are seeking an opportunity for revenge; if I am made *mamasaklysy*, I know what I will do—I will kill another of the family, the man who wants to kill me.' This was the explanation offered, but the Chief told him, that if he persisted in making such a statement he should arrest him, and have him tried for murder; on the other plea, however, that of having already served as judge, he was entitled to decline the new honour, and a fresh election must take place. The determination of the people was not to be altered, for they clamoured in favour of the late judge, and *vox populi* being *vox Dei*, he was prevailed upon to accept the office.

When the elections for both communes were completed, the swearing in took place; the new 'elders' and their 'aids' were made to repeat the oath of allegiance, kiss a cross and Bible, and cross themselves, the former being invested with the brass chain and badge of office, and the latter with a brass badge and thumb-

ring, the formalities terminating with a few words spoken by the Chief, which were well received.

The Swanny, who are largely superstitious, have never been known to abandon the use of images entirely. Before the imposition of the Russian priesthood, they were in the habit of pledging themselves by throwing a bullet at an image, at the same time saying: 'May this ball be the cause of my death, if I break away from the promise I have made.' The minister, who was necessarily present, picked up the bullet and returned it. In the commune of Oushkoul, where the people are the most irreclaimable, this form of oath is still in practice.

The men having been dismissed, Tenghyz called upon them in a stentorian voice to dance and sing before their new Chief. Without any hesitation, some twenty lay down their arms, and formed a ring by crossing the elbows and grasping each other firmly at the waist, when they began to move round to their right, taking a step to the front and a step to the rear with the right foot, in slow motion, some words that were grumbled out by the senior of the party being repeated by the rest in chorus, at first very slowly, then a little quicker, and with livelier movements; but it was only after Tenghyz had taken his place in the ring that the men showed any animation, for he stirred them up to action and louder grumblings.

Snatching their arms up suddenly, they fell into line and went through what was probably intended for a series of military movements, but what appeared to be vague and senseless motions, the words of command from the man at the head of the column being repeated by the rest, now in concert, then in succession, rifles being carried at the slope and occasionally raised to the shoulder pointed downwards, as if their fire was directed against foes in plains below.

Some, having swords, would draw them and cut leisurely at an imaginary enemy. I must confess to the totally unpoetic nature of the treat, notwithstanding the Prince's good-natured exertions, for nothing could be duller and less interesting than the heavy movements and inharmonious sounds of these uncouth mountaineers; and a forbidding-looking set of fellows they are, these Independent Swanny; many were wretchedly clad, but all carried rifles and *kynjàls*, some a pistol, and every man wore a conical head covering of felt, and the *bourka* so dear to the Caucasian, now so familiar to us, one of the inanimate objects which Franklin would have included among those having a place in the heart.

In the evening the Cossacks tried their agility and strength against the villagers, at leap-frog, putting the stone, &c. Among their sports was *dyergatch*,[1] 'the landrail,' an amusing game, that certainly had the effect of rousing the Swanny out of their chronic state of dulness, though they scarcely cared to join in it even after the plucky example of old Sidonia, who, I should state, had come with us from Moury, and was to remain with the Chief to the end of the tour. The game of the landrail is thus played. A stout peg, to which two long lines are attached, is driven firmly into the ground; the ends of the lines are fastened round the waists of two players, who are blindfolded, one being supplied with a short cane, the other with two small sticks that are notched and have to be rubbed gently against each other. As the players keep moving, the one with the cane listens for the sound of the sticks, and rushes in the direction whence he fancies it proceeds, striking out with right good will. The tripping and scuffling causes no end of merriment until the entangled state of the lines necessitates a truce and

[1] *Dyergatch*, the popular name for *karastyell*, 'the landrail.'

a clearance for a fresh continuation of the game. Songs and dances, in which Tenghyz invariably took a part, were sustained until 9 P.M., when the camp-fire was made up for the night.

9 P.M. ther. 54°.

THE EREMITE'S CAVE.

CHAPTER XXXIII.

FIFTY-SECOND AND FIFTY-THIRD DAY.

More rain—Disloyal Yparians—Invasion of Swannety on the Ingour—Noisy voters at Ypary—Tenghyz settles a difficulty—A Christian church—Heathenism of the Swanny—Their towers of defence—Dwellings—Valley of Moulachy—Cultivation—Trade—An old feud—The Chief disregarded—His life threatened—Swanny women—Appearance and dress—Native armourers—Arrival at Mestye—Excitement produced.

It was pouring heavily when we left Lalhory at eight in the morning, but we had no sooner quitted the village than we found some shelter on dipping into a grand old pine-forest, that slopes some hundreds of feet from the Ingour to the Monastery of Kvyrykè, or, as it is sometimes called, Laghvyrka, the mother church in the valley. The repeated sharp bends in the river necessitated frequent traversing over a succession of fragile bridges, until we entered the forest of Nentchash where we found the path obstructed, some of the largest trees having been felled and the trunks laid across it by the people of Ypary, whose disaffection is matter of note, as a hostile demonstration against Count Levaschoff, and the military force he led into Independent Swannety in 1869, which consisted of 400 troops of the line with two mountain howitzers, and two *sotnias*[1] of Cossacks; an expedition that lasted two months, giving the Swanny needless offence, without any proportionate benefit being derived. For reasons best known to the

[1] A *sotnia* is 100 men.

Government of Russia, no account has ever been published of that expedition, during which the authorities neglected a favourable opportunity for throwing open the country, in not having proper roads constructed, work that might have been accomplished by a company of sappers with the assistance of the troops employed. Such as it was, the Count's invasion appears to have been little else than a military parade and camping out ; the Swanny have not forgotten the demonstration, nor have they forgiven the gratuitous attack made upon them.

6,050 When we got to the village of Ypary at 10.30, we found the population assembled in expectation of the Chief, who at once directed the elections to be proceeded with, and then there succeeded such an uproar as is seldom heard, the merits of the several favourites being violently disputed, a clamour in which the females took an energetic part with the men. Although a native of Swannety Dadyshkylyany, Tenghyz has no small influence over the people in this portion of the district, notwithstanding that titles of nobility are disregarded and do not exist, and he became most active in putting an end to altercations, in silencing the unruly throng, and bringing the elections to a speedier termination than would have been the case had the noisy electors been left to themselves. After much boisterous confusion, Tenghyz issued from the crowd leading two men firmly by the arms, whom he placed in front of the Chief amid the jeers of the people ; he plunged into the midst of it a second and a third time, bringing away in the same manner four other men ; the majority, it appeared, were in favour of the Prince's captives who were unwilling to take office, he accordingly settled the point by dragging them forth, the mountaineers cheering and shouting as he did so ; they were at once sworn in and duly invested.

There is a small Christian church at Ypary in the Georgian style of architecture, probably a restoration of the fifteenth century; on the outside wall are represented in relief the heads of cattle and beasts of the forest, but the frescoes that had adorned the interior have almost entirely disappeared. It has the *ykonostass* of the Greek Church, formed of three stone arches, and behind it the altar, about which were some dilapidated images. A basket full of Russian silver drinking-bowls, *kóvshyky*, of no antiquarian or artistic merit, and two massive and curious chain-pattern belts, also of silver, were among the relics.

The priest, who was a Georgian in the prime of life, complained that he never had a worshipper at his weekly services, the Swanny being Christians only in name. He had to enforce baptism, the solemnisation of matrimony, and prayers at burial, ceremonials that were endured because they were imposed, but few could make the sign of the cross, and none cared to possess images, yet they kept a jealous guard over the church they never cared to enter, and its furniture which otherwise remained unnoticed and unemployed.

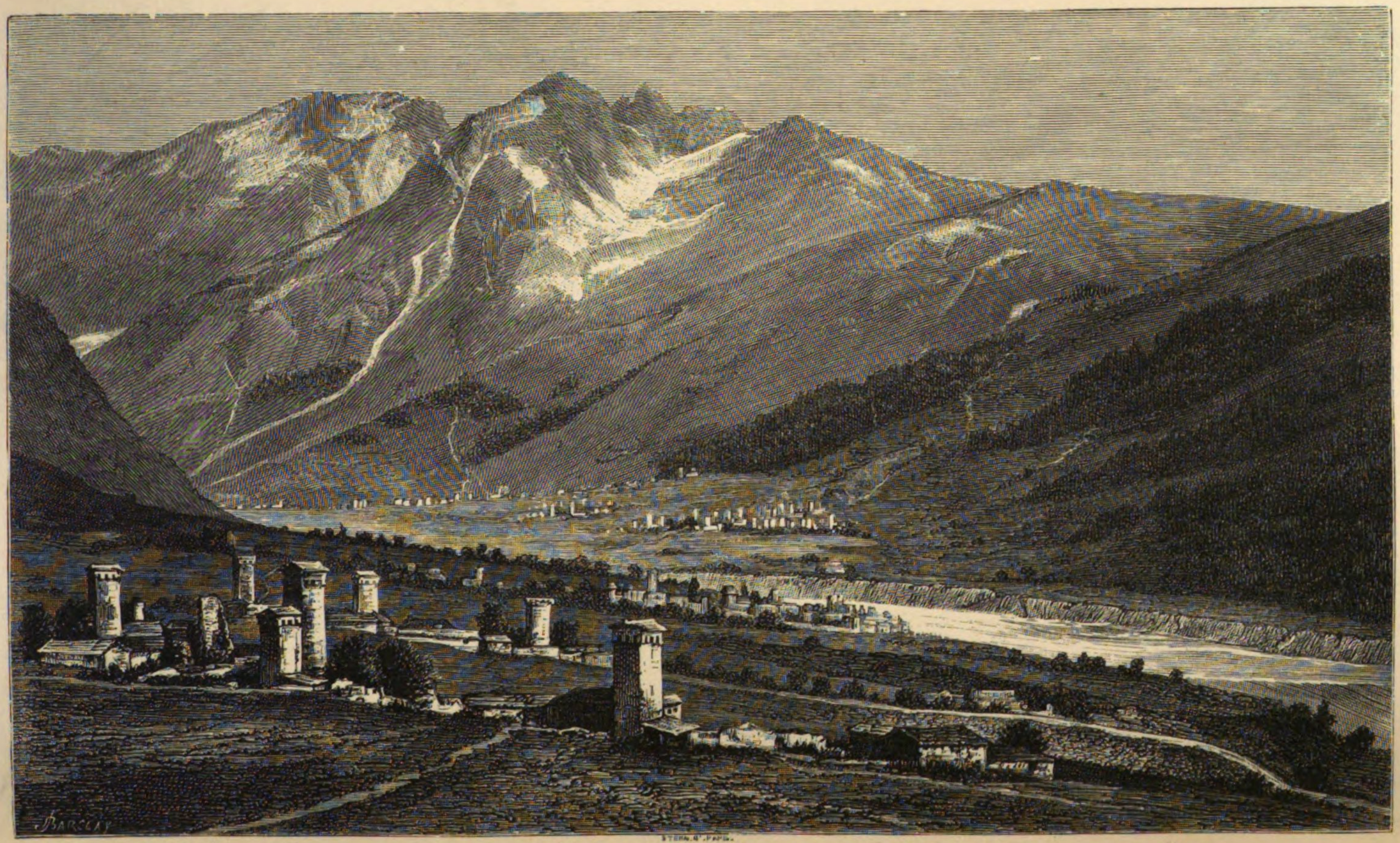
The striking feature in the upper valley of the Ingour is the number of square towers, seen to the greatest advantage in the village of Ypary, where many are grouped in a comparatively small space. These towers, fully 60 feet in height, are solidly constructed of stone and divided into five floors of one chamber each, every chamber except the topmost being somewhat higher from floor to ceiling than the one below it; they are from 11 to 13 feet square, the walls being 3 feet 6 inches in thickness, and only dimly lighted by means of small loop-holes; the wooden floors are reached through corner hatches by means of notched logs, and the sloping roof, also of timber, projects slightly beyond the walls,

leaving space for pointing rifles almost at any angle, and for throwing projectiles and employing other offensive measures. The sole access to a tower is through an entrance 25 feet, more or less, above the ground, having in front a small wooden platform that communicates with the adjoining cottage in which the family lives, by means of a plank extending to an opening in its roof; in some instances a rope ladder reaches from the door to the ground. A habitation in Swannety usually consists of one large, windowless apartment, in which the family lives with its cows, dogs, and poultry; meat is cooked and bread baked over heated slabs, the smoke of the fire escaping through an opening in the roof by which the only light is admitted. We observed that many such habitations in various parts of the country were tenantless and deserted.

When a family is under the ban of vengeance from a superior force, the cottage is abandoned, and refuge is sought in the tower with chattels and provisions; the plank and platform are removed, and the refugees become liable to siege until they are willing to treat. Or a single member may have cause to flee from his enemies, in which case also communication is cut off, and the fugitive has to depend upon his friends for supplies.

The towers in this part of Swannety assimilate each other in every respect and stand isolated, which is not the case in Letchgoumm and Mingrelia. They are the receptacles for the huntsman's trophies, the walls on every floor being decorated with the horns and lower jawbones of the deer and wild goat, strung by scores for generations, many now blackened and rotting from decay, but heirlooms ever treasured and not parted with for any consideration.

Horns and jawbones are sometimes seen either in the vestry, or over the entrance to the small churches in Swannety; they are the



VALLEY OF MOULACHY—INDEPENDENT SWANNETY.

offerings of casual believers who have nought else to bring as gifts to the saints, in token of contrition.

On leaving Ypary at 2 P.M., we crossed the river to ascend the Eldagourouly spur over the Ougwyll, a mountain of eglantine, where stalwart pink daises towered above the choice enamel of wild flowers in full bloom. The Eldagourouly separates the valley of the Ingour from the Moulak-tzkalys, or Moulachy, a stream that irrigates the fair pastures and meadows in the commune which takes its name, for the valley of Moulachy is perfectly enchanting with its plentiful cultivation, and the towers that stretch away in clusters up the hill-sides even towards the woodlands, which rise higher and higher, until they wed with the forests of fir. We stopped at a village called Tchalash, at the house of a man of sub- 6,200
stance, where a very clean room was prepared for the Chief; we noticed later that the towers in Moulachy were kept in unexceptionally good order, the cottages in most instances being somewhat cleaner than elsewhere, and whitewashed outside.

Moulachy is the most prosperous commune in Swannety, its agricultural produce in barley, maize, oats, corn, and hemp being the largest. Fruit is grown, such as apples, cherries, pears, raspberries, and strawberries, and broad beans, peas, and potatoes are among the vegetables, but little care is bestowed upon their cultivation. Some attention is given to the rearing of cattle, goats and sheep, beasts and hides being bartered for stuffs and other necessaries brought by the Jews of Lyaylyash, for there is no coin in circulation. Cottons were Russian; hardware, except knives which are from Warsaw, or British, is supplied from Vladykavkaz, and crockery was British, from a firm in Glasgow.[1]

The priest and the 'elder' of this commune were closeted for a

[1] Cochran, of Glasgow.

long time with the Chief and Tenghyz during the evening, and the result of their interview was the promise of a little excitement in the morning.

9 P.M. ther. 54°.

The elections that took place in the forenoon were noisy as usual, every man striving to drown the voice of his neighbour, so that the services of Tenghyz were again brought into requisition, to lead the favoured ones to the front and restore order; but some voters being absent, the 'elder' and the priest made their official report, which was to the effect that an old feud between the villages of Tzaldash and Moujab, had resulted in the violent death, the previous January, of a son of Kazboulatt Shervashýdze the *mama-saklysy* of Moujab, and as the people of Moujab muster stronger than they of Tzaldash, the allies of the deceased man's family had kept the assassin and his friends besieged in their tower since the commission of the crime, for which blood-money had never been paid. The Chief was inclined to the belief, from the evidence at hand, that the murder had not been premeditated, and that one man slew the other in self-defence; he accordingly despatched a messenger to Tzaldash, to tell the accused and his two brothers that they were to leave the tower, and come to him forthwith. A first and a second summons remaining disregarded, the Chief himself rode oft to Tzaldash, accompanied by his interpreter, the priest, and a Cossack, and ordered the trio to descend, which they promised to do provided they were not constituted prisoners. After being repeatedly urged to give themselves up unconditionally for the easier investigation of the charge preferred against them, a ladder slung to a long rope was let over the parapet, and the three brothers descended to the ground, when he who was accused of the murder hurriedly approached the Chief, and insisting upon kissing

him on the naked breast, pronounced his submission and readiness to follow.

This farce being over, the brothers were ordered to the front, and as the party moved off necessarily at a walking pace, a loud voice at a loop-hole called upon it to halt, under a threat to fire. The explanation offered by the brothers was, that a man of Ypary who had fled his village for murder, had sworn to defend with his life the murderer of Tzaldash, in return for the protection afforded him from his own enemies. The interpreter shouted to the scoundrel that no harm was intended to the brothers, and that they were not being carried off against their will ; the Yparian, however, who kept his rifle levelled, still threatened to fire and kill the Chief or the priest, if his friends were not immediately allowed to reascend the tower. Hereupon the youth pleaded to having sworn to stand by the runaway of Ypary, proscribed like himself, to the last extremity, and to avoid further bloodshed begged that he might be permitted to stay, for the Yparian, he said, would most assuredly fire. The advantage being decidedly in favour of the bandit in his unassailable position, the Chief deemed it prudent to release the assassin from his bond, leaving the settlement of the matter to a future occasion, when he should be better prepared for enforcing his authority.

The women we had hitherto seen were generally at a distance, seated on walls and the roofs of cottages, employed spinning ; if any of our party chanced to move towards them, they would scamper away to appear upon walls still farther off. At Moulachy, however, we found them less shy, for they suffered us to approach as they sat idly about the greensward throughout the day, watching the proceedings with a lazy interest, and we were thus afforded the opportunity of noticing their peculiarities and costume. The

opinion we had formed of their plain and coarse features was confirmed, the similarity of race existing among the women being in remarkable contrast to the variety of type observable everywhere among the men. The marked characteristics of the women are —prominent cheek-bones in a broad face which narrows to a pointed chin, the nose somewhat full at the nostrils, a large mouth, good dark eyes, and an abundance of black hair dressed into numerous long thin plaits which hang down on either side. They wear a dark blue cotton garment reaching from the neck to the ankles, tight-fitting to the waist, thus displaying the full extent of nature's gifts in their admirable busts; so great indeed is this development among even the younger of the fair sex, that when required to appear before the Chief as complainants or witnesses they would be quite ill at ease, and cross their arms, as it were instinctively, in front of them. This is an attraction directly opposed to the relaxed condition so greatly admired in other parts of the mountains, where it is the custom for the bridegroom to cut asunder on the night of his wedding, the waistband or stays that have been worn by his bride from childhood, never again to be replaced.

Over the blue garment is another of a still darker shade, open the entire way in front, with large loose sleeves that hang at the elbows; tight pantaloons draggle at their heels, a white kerchief covers the head, the ends being tied behind, and over it a coloured scarf, twisted to form a turban; they also occasionally wear a loose jacket not unlike the Georgian *katyba*, except that the sleeves are tight. This costume, universal in the upper valley of the Ingour, is substituted in winter by suits made of sheepskins, of the fur of the bear and tour. At Moulachy some of the women affected mittens, by bandaging the hand in linen folds, and many

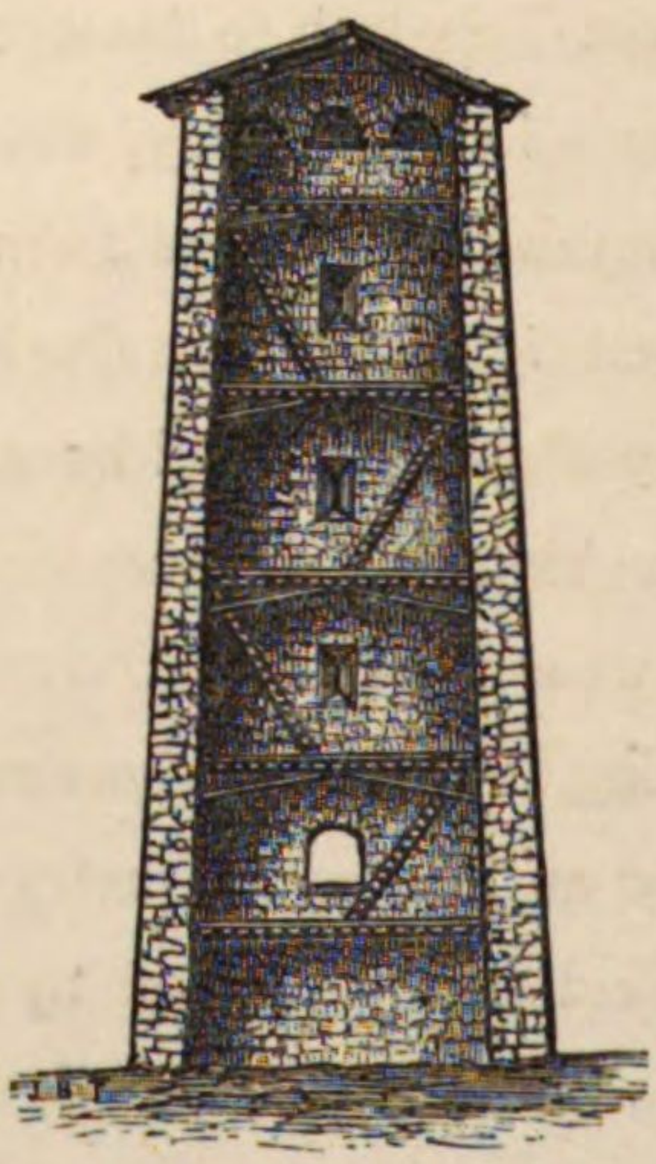
wore glass bead necklaces, with amulets of triangular form in silver, amulets of like shape in leather being worn by the men, whose costume is the usual *tchekmett* with cartridge tubes on the breast, and tight trousers, of home-spun cloth made by their wives, as are also the conical brimless hats, white or black, worn only in Swannety. Arms and gunpowder, both the delight of the mountaineer, are supplied from Ossety, but every commune in Swannety has its armourer, an art hereditary in one family, for it is taught by the father to his son. These armourers are quite competent to effect repairs to a rifle, pistol or *kynjàl*, and some rifles we saw of their manufacture, equalled in appearance anything turned out in Ossety; there is nothing but the old flint-lock in use.

The Tzaldash incident delayed our departure until 5.45 P.M., when we proceeded from Tchalash to Mestye over the Kah'rr, one of the many small spurs in the valley, which we found covered with the ash and honeysuckle; it was from the ridge of Kah'rr that we obtained our first sight of Mount Oushba, hitherto concealed from view by the heavy clouds that had been so long playing about the highlands and drenching us. A steep and unpleasant descent it is to Mestye, where we arrived at seven o'clock, the Chief creating 5,600
no small stir by directing that the elections were to take place forthwith. It was dark, and as Mestye is partly situated on the slope of a hill, a striking effect was produced by the birch-bark lights that flitted about in all directions, as the male population was being turned out to vote; then, as the people gathered towards where the Chief was waiting, the uproar got louder and louder, and continued with noisy demonstrations which were tolerated for at least an hour, the voice of Tenghyz being heard from time to time above that of the rest, thundering out, *Soudà! Soudà!* 'Silence! Silence!' until his tall form was seen moving into the

crowd and emerging again after a few moments saluted with loud cheers and laughter, first with one couple of the men who had been chosen, and again with others, all shrinking from the responsibilities of office.

The curiosity of the people at Mestye was beyond all bounds, for they persisted in forcing themselves into our little room and remaining in it, until they were ejected by the united efforts of the *mamasaklysy* and the Cossacks.

10 P.M. ther. 63°.



SECTION OF A TOWER, UPPER VALLEY OF THE INGOUR.

CHAPTER XXXIV.

FIFTY-FOURTH TO FIFTY-SIXTH DAY.

Blood-money unpaid—Church at Mestye—Relics—A wail—Swanny funeral—Burial and superstitions—Nents'ghoul—Another feud—Hostility of the natives—Ledma and Matz'h'varysh—A hypocrite—Mutual mistrust of villagers—Cause of breach—Arrival at Betcho—A faint-hearted captain—Despatches to Koutaïs—Chalybeate springs—The Russian garrison—A complaint of abduction—Mount Oushba—A night at Betcho—Vanity of Swanny women—Barshy—Reception by Tenghyz—A supper party.

A QUARRELSOME people they must be at Mestye, judging by the numerous cases of murder and wounding reported in the morning. There was much agitation among the people, and when the Chief appeared before them at six o'clock, a simultaneous rush was made at him by the many complainants in their anxiety for a first hearing, but Tenghyz interposed his colossal figure, and pushed all away but one little old man whom he drew to the front. *Soudà! Soudà!* he roared, and the little old man went on to state how his son had been lately killed, and pointed to a hole in the shirt he himself was wearing, made by the bullet that had slain him; the blood-money had not been entirely paid, for a piece of land included in the settlement was withheld, and he now asked that the agreement should be completed. Another was reported for seeking an opportunity to shoot the man who had killed his son, because the blood-money was not forthcoming, and he avowed to the Chief his full determination to avenge his son's death. A third showed a long and deep cicatrice near the shoulder-blade, his

brother exhibiting a fearful gash across the head, both being wounds received in a struggle with assailants who were present, and who coolly promised to put an end to the brothers so soon as the occasion should present itself. Such was the nature of the complaints laid before the Chief, and there were many.

The church at Mestye, the largest in Swannety, is said to possess the most relics of antiquity and of intrinsic value; we were conducted to it by the priest, the 'elder' and his 'aids,' who are collectively held responsible by the people for the safety of its treasures. On entering the building, a man climbed up the stone-work of the *ykonostass* and by chinks in the wall, to a small opening some 30 feet above us, into which he crawled after having struck a light, to reappear soon after with a large canvas bag which he lowered to the floor; the treasures it contained included many *kóvshyky*, two chalices, and a curious old silver flagon in *repoussé*, about 15 inches long and in the form of a fish, having on either side at the gills a female head, and near the tail the full face of a lion; there were censers and fragments of images also of silver, and an antique arrow-head of iron, carefully wrapped in an old rag. Among the images in the church, all sadly worn, was an early Byzantine triptych of exquisite design and colouring, and a curious object was a long staff having pendent at its head the figure of a wild beast, intended perhaps for a tiger or lion, which would become inflated by the wind as it was borne along. I could learn nothing of its history or use, but this emblem reminds us of the standard that was carried by the Goths in front of their chief, which, when inflated, represented a dragon.

On leaving the church, cries as of loud wailing reached our ears. Going in the direction of the sounds, we came upon three women seated over a grave mourning the death of a relative, but the

lamentations ceased the instant we were observed. This wailing for the dead becomes the weekly duty of the nearest female relatives during the first year after their loss, when they repair to the burying-ground with bread, eggs, and a bottle of *arak*, 'spirits,' and they daily place aside for the deceased a meal, which remains untouched; the men never join in these demonstrations.

The *Priestav*, a Georgian noble, who had served seven years in Independent Swannety, thus described a funeral, as it is conducted at the present day.

After the corpse has been laid out, the men of the village, having first removed their belts, approach it in a circle, and the women with jackets turned inside out keep up loud lamentations as they move around the body on their knees. A procession is then formed, the priest being in advance of the corpse which is laid within the hollowed trunk of a tree and covered with a cloth, and when the ground is reached the coffin is laid by the side of the grave, into which the nearest female relative immediately plunges and lies at full-length, declaring that she will never come out; this chief mourner, however, is dragged away by her friends, the coffin is lowered into the grave, and food (no meat) and *arak* is spread about the ground. The females then kneel and weep, while the men, having formed a ring, repeat three motions in silence; at the first motion the hands are placed on the temples, at the second on the neck, and at the third on the thighs; the grave is then filled in, and feasting commences, to end in drunkenness and brawls. At the obsequies of a relative of Prince Tenghyz, two of the deceased's horses were led into the mortuary chamber, and candles were kept burning on their heads while the religious service lasted.

It is an indispensable rule that the members of one family

shall be interred in the same grave, which is never more than 6 feet in depth, and remains found at a burial are carefully taken up and placed in the new coffin. The Swanny hold in great dread the idea of being buried away from their home, a sentiment so prevalent, that a man's most implacable foe even will essay to thwart the law and authority, if the purpose be to carry off an offender beyond the frontier, for it is believed that the death of a Swanny and the disposal of his body out of his own country, will be followed by disasters and distress.[1]

An hour's ride from Mestye brought us to Nents'ghoul in the commune of Nenghery, where an old grievance awaited the decision of the Chief. In 1869, the father of three sons was murdered by three men who were brothers; they also wounded one of the sons and captured his rifle; the price of blood for the father's life had been paid, but the rifle was never restored, and the two families had in consequence continued in a state of hostility. As a preliminary to the investigation the brothers were sent for, but they refused to appear and retreated to their tower for better security. Four Cossacks and the interpreter, who were despatched with orders to bring them away, were warned by the brothers, that at the first show of violence they should empty their barrels at them. Tenghyz then undertook to point out to them their folly, when they replied that they would give themselves up on being promised that they should not be made prisoners, upon hearing which, the sons of the murdered man offered their services to the Chief, to unite with the Cossacks in effecting their capture; but scarcely were the words repeated to the Chief by the inter-

[1] In 1872, a malefactor, a native of Independent Swannety, was captured in Letchgoumm, and died on the road when being conducted from Lyaylyash to Koutaïs. His friends travelled to the place where he was buried, surreptitiously disinterred the body, and conveyed it to their own village.

preter, than the villagers remonstrated and unanimously declared that if the sons of the murdered man dared to assist the Cossacks in employing force, they should fall upon us and destroy us. The Chief, fully sensible of his weakness, decided upon deferring energetic measures.

Whilst the elections were being proceeded with, the men in the tower, evidently meaning to maintain themselves against attack, commenced to pull the roof to pieces and raise a breastwork with the timbers, which was completed by the time we had visited the little church and mounted our horses, and so great was their audacity, that they kept us covered with their rifles as we passed at the foot of the tower, and until we disappeared out of sight.

The best-looking women of Swannety are said to be in the commune of Nenghery, but I am not aware that any of our party were prepared to endorse such a statement.

At half-past one we stopped at Ledma, perched on a mamelon in the commune of Lataly; within pistol-shot on another mamelon, is Matz'h'varysh. When the Chief sent word to the voters at Matz'h'varysh that they were to assemble at Ledma, the answer returned was that they had no intention of leaving their village, whereupon the 'elder,' affecting anxiety to disclaim all responsibility in the matter, protested loudly against such disobedience in words to this effect: 'For my part, I quite disapprove of this rebellious conduct, for I am faithful to our great Tzar who rules the world and all the people in it, Mahomedans and Christians. What is the use, I ask you all, of defying the mighty Tzar who has known how to vanquish Dadian (the sovereign of Mingrelia), the powerful Tchavtchavadze (the sovereign of Abhase), and even Schamyl himself!' The 'elder,' whom we were informed was himself a great rascal, then went on to explain to the Chief, that

the people of the two villages had not stepped outside their respective limits, night or day, during twelve months, for fear of a deadly encounter, the cause of their mutual animosity being unwillingness on the one part to pay blood-money that was owing, and a thirsting for revenge in consequence, on the other.

A man of Matz'h'varysh had betrothed his son in his infancy to a little maiden of Ledma, but on reaching a nubile age the youth objected to the engagement, and refused to marry the wife of his father's choice; the friends of the fair one thereupon forced their way into the place in which he lived, with the design of urging him to the marriage, and in resisting the attack made upon him, he killed one of his assailants. The price for the blood shed was never paid, and the deed remained unavenged, and inasmuch as they of Matz'h'varysh persisted in refusing to come to Ledma, and the groups of villagers on the two heights incessantly shouted defiance to each other and brandished their weapons, it became still more evident that there was no prospect of a reconciliation.

After the elections that were held separately at Ledma and Matz'h'varysh were over, we mounted the Bálly, a small spur of Mount Arety, whence a trying descent for the horses brought us to
5,250 the valley of Betcho, where excellent quarters were prepared at the residence of the *Priestav*. Betcho was selected in 1871 for a military station, and barracks were erected which have since been occupied by a force of 100 men, the only garrison in the district; the accommodation for the troops is good and spacious, and includes the luxury of a bath-house.

In due course the Chief had an interview with the officer in command, to whom he applied for assistance, that the malefactors who had retreated to their tower and braved all authority might be arrested. The captain of infantry (with some local brevet

rank) refused to place any of his men at the disposal of the Chief, without instructions from the Governor of the province at Koutaïs; the interview was therefore followed up by a further application in writing, to which a reply was promised in the morning.

10 P.M. ther. 54°.

In his letter, the officer in command of the troops represented that the force under his orders 'was not of a strength to suppress rebellion in three communes,' a state of affairs that existed in his imagination only, and he declined to aid in any demonstration or attack, without superior instructions; the Chief accordingly, having selected Sidonia, despatched him to Koutaïs with letters for the Governor.

The valley of Betcho lies south-west and north-east, is about four miles in its entire length, and narrows to 600 or 700 yards. Near the Oushbanar torrent which rushes through it, are two chalybeate springs; one that exhibits the greatest incrustation and by no means disagreeable to the taste, is given to cattle, and is attacked by the soldiers who prefer it to consulting their medical officer; the temperature of this water at noon was 58°, the air being 79°. The other spring, at 61°, besides flavouring of iron, is excessively bitter, and never employed.

The troops at this little settlement have no stint of land, which they keep well cultivated, but they have to contend with the ravages caused by small insects of the size of a flea, and endowed with similar motive power; cabbage plants were completely eaten up by them.

An objectionable characteristic of the Russian soldier, destruction, is instantly noticed on looking around in the valley of Betcho, for timber is felled in the most wanton manner, without regard to its condition or situation; the axe is laid at the foot of the hill

nearest to a barrack or other quarter, and thence it is laboured upwards, spreading devastation indiscriminately.

It poured heavily throughout the day, but advantage was taken of every occasional lull to proceed with the elections; the complaints were few, one being a novelty in its way.

A woman was offered marriage by a neighbour immediately upon the death of her husband, but she refused to have anything to do with him; watching his opportunity, the man, assisted by his brother, carried her off to a tower, with the intention of detaining her until she should consent to be his; she remained a captive ten days, when the *Priestav*, who was appealed to by her friends, caused her to be set at liberty. She had since become engaged to another, but her wooer had sworn to kill any man it might please her to marry, and her union was therefore indefinitely postponed. As the would-be murderer was at a place called Barshy, the woman was directed to proceed thither, and await the Chief's arrival.

Towards dusk, a fresh westerly breeze cleared the heights of the gloomy clouds that had been oppressing us so long, and when after dark the last of them disappeared, a noble sight was disclosed at the head of the valley, where Mount Oushba appeared, completely clothed in snow, its unique outline and serrated adjuncts showing to much advantage against such a clear starlit sky as we had not enjoyed for many a night.

10 P.M. ther. 56°.

As we rode away from Betcho we passed a *doukann*, the only one in the valley of the Ingour, where the Russian soldiers buy a few luxuries out of their scanty allowance; there was a goodly supply of the vilest tobacco, some Glasgow plates and cups, knives from Warsaw, wooden spoons, lucifer-matches, and bread,—'What

OUSHBA, AS SEEN FROM BETCHO; BEARING N.N.E.

are those things hanging up in that dark corner?' we asked. 'Something for women,' was the reply. 'What are they?' And then we learnt for the first time that the luxuriant hair of the Swanny ladies is not always their own, for the Georgian speculator produced a quantity of plaits, made up as we were in the habit of seeing them worn. 'Some have more hair than they require,' he said, 'and are glad to part with it for the goods I give them in exchange, at the rate of 4 roubles per pound weight—and there are others who buy'; his sale price, he informed us, was 8 roubles per pound.

We followed a wretched track above the right bank of the Ingour, over the Laghoun and Quany heights sparsely covered with young wood and completely destitute of flowers, the river dividing us from the Leshera range, lofty mountains of grey rock rising almost vertically, where the foot of man is scarcely able to venture and nature seems to luxuriate in undisturbed repose. We were overtaken by occasional showers during which our *bourkas* and *bashlŷks* did their duty well, until, as we entered Swannety Dadyshkylyany at Barshy in the commune of Etzery, the weather 6,350
cleared up, to the infinite delight of Tenghyz who had quitted us at Betcho the previous day, and now welcomed us to his new house scarcely out of the hands of the artificers. The Prince is an extensive landowner, but a large proportion of the property of the Dadyshkylyany was confiscated at the time that Prince Constantine suffered death.

Villages in Swannety are scarcely deserving of the title, for the habitations are in clusters of a few cottages and towers, each cluster having a distinguishing name. In the valley of Etzery, for instance, with a population of 450 souls, there are besides Barshy, the clusters of Oug'houal, Yskary, Lantely, Potrery,

Ladrerr, Lash'h'rarr, Tzalandar, Tchely, and others, all in one commune. The towers are fewer, however, in this part of Swannety, where many were destroyed by the Dadyshkylyany at the time of their conquest, for it is only in Independent Swannety that they remain generally utilized and kept in good repair.

At ten o'clock we sat, a large party, to supper. Good soup was served, followed by boiled and roast veal, chickens, mutton, sour cream and rice; a calf and a sheep had been cut up into portions of alarming dimensions which were handed round, the carving of them into smaller pieces not being for a moment tolerated. A steel knife and fork were placed before each guest, but fingers and hands were preferably brought into play, and for some time not a sound was heard but that of the crunching of bones. 'Les animaux se repaissent, l'homme mange, l'homme d'esprit seul sait manger,' has said the scrupulous Brillat-Savarin.

After the first cravings were appeased, a *touloumbash*[1] or master of the ceremonies was elected by a majority of very noisy voices, the choice falling on the *Priestav*, who soon proved his fitness and full appreciation of the office. He immediately proposed the health of the Chief, and after every glass was filled, cried out—*Gmertma gatsysk'hloss, da ghytsysk'hloss, da outsysk'hloss!*[2] words repeated by the rest; and the glasses being replenished, the Chief replied in Russian, *Za váshe sdaróvy'ye*, 'To your health!' in another bumper all round. My own health was next proposed, which I acknowledged also in Russian, the correct return salutation, however, being *Madlo bely gali'lovarr!* 'I thank you!' although in Letchgoumm and generally in Imeritia, the Tatar words, *Allah*

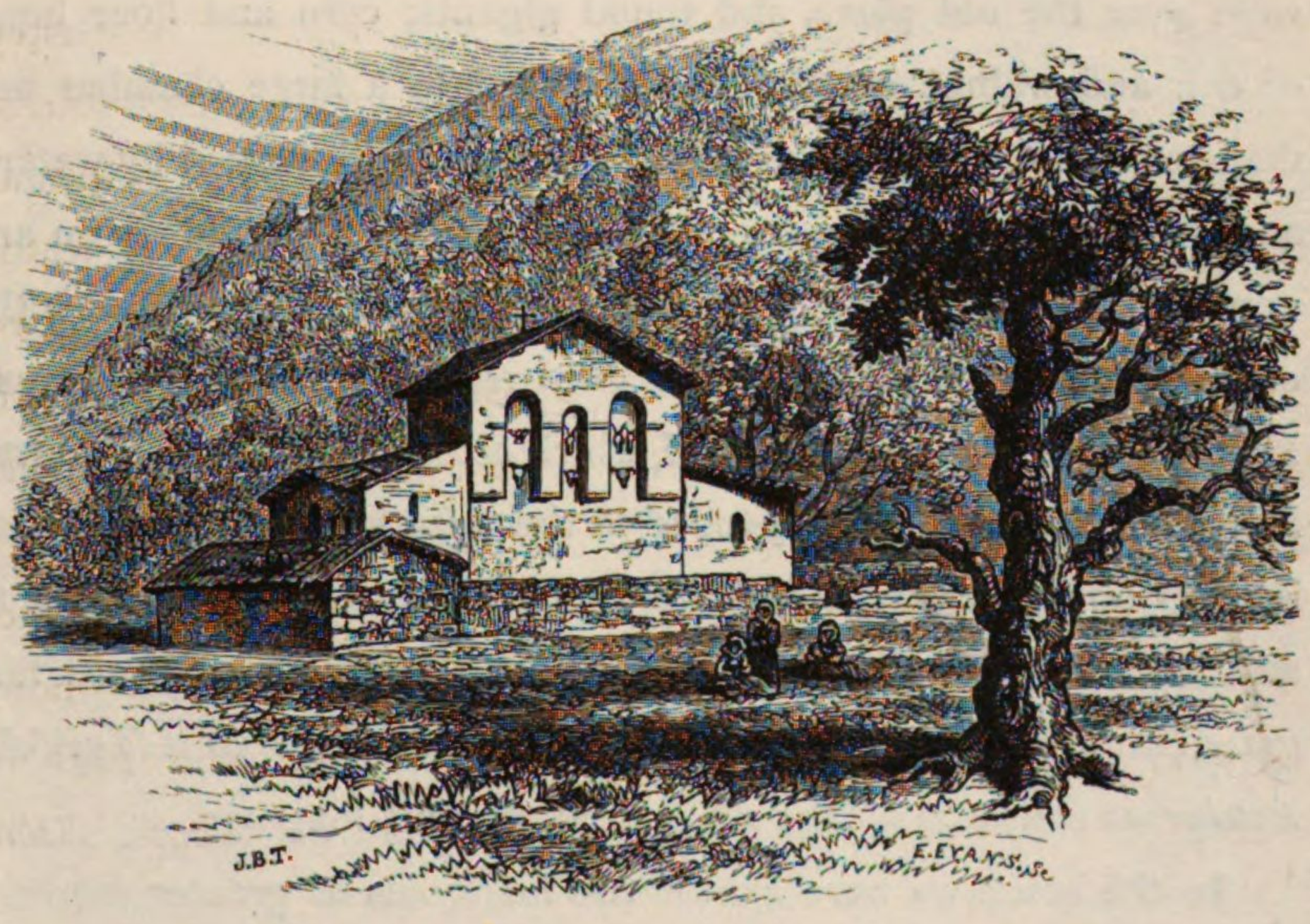
[1] From *touloumm*, 'wine skin,' and *bash*, 'head,' or chief in charge of it.

[2] A Georgian salutation which signifies, 'God be with you, with those you love, and with those by whom you are beloved.'

verdy,[1] 'God be bountiful to thee,' and the reply, *Yakshee yol*, 'A good road to you,' are more frequently employed at toasts. Tenghyz informed us that his wine was the best Mingrelian, and as the *touloumbash* proposed the health of each guest, and each guest proposed the health of the host and of his neighbour, and the host and each guest returned thanks, and a full glass was tossed off each time by all present, full justice was done to it; but I here feel bound to explain, that as strangers to the wine of Mingrelia, the Chief and I were allowed to use our own discretion, and when we retired we left the company at their songs and tobacco.

10 P.M. ther. 40°.

[1] There is a monastery in the province of Kakhety named Alaverdy, in remembrance of the salutation of a St. Gregory to the prince and people of that ancient kingdom, after having converted them to Christianity.



CHURCH AT YPARY.

CHAPTER XXXV.

FIFTY-SEVENTH TO FIFTY-NINTH DAY.

The home of Tenghyz—Of his ancestors—Heirlooms—His household—The Princess—Vowed murder—An Apollo and a Diana—A difficult case settled—Stormy weather—Departure for Pary—The Decanos—Murder is rife—Native pastimes—Song of Thamar—Fête-day dress—Native cloth—The priest's meal—Barshy again.

THE new house of Prince Tenghyz stands within a few yards of the stronghold of his ancestors, now neglected and in decay. We went over the old place, and found gigantic corn and flour bins of oak and walnut wood quaintly carved, in a large chamber on the ground-floor; there was a primitive flour-mill worked by water, and over the fireplace in the middle of the guest chamber on an upper floor, a massive copper bell-mouthed funnel ornamented with curious figures; these were the only remnants of bygone days. A strange heirloom, the sight of which astonished us, was a 6 cwt. four-flued anchor, kept suspended in the lofty kitchen. When and how so unwieldy a relic was transported over the mountains is a mystery, but it is a glorious trophy, so Tenghyz had heard his grandfather say, and is believed to have belonged to a Turkish *katcherma* captured off the Abhase coast, long, long ago.

In the house we were shown two heirlooms of greater interest and intrinsic value, one being a large Georgian drinking bowl of silver, with an inscription which records that it was the gift of

To face page 91, Vol. II.

TENGHYZ DADYSHKYLYANY.

Elenė and Vahmyckt[1] to the church at Lataly,[2] the other a silver casket, found many years ago concealed in the wall of a tower at Barshy; it contained a massive silver belt which was preserved in the family until Tenghyz gifted it to his kinswoman the Princess (Dadian) of Mingrelia, who presented it to the Emperor. The casket is covered with texts engraven in Arabic and a variety of ornamented Cufic, much in use in and about the twelfth century. An inscription on the lid is partly mutilated and illegible, but sufficient words are left to show that it is confined to good wishes for the owner: *Abundant blessings and perfect . . . lasting health and durable sway . . . luck and . . . prosperity, honour and rejoicing to its owner.*[3] I regret not having transcribed the whole of the characters on this interesting casket.

The Prince has no fixed staff of servants; he increases or decreases their number at will, boarding them in return for their services, personal attendants only and cooks receiving presents occasionally. The Prince is a most good-natured man, and every inch an aristocrat in his way; he is never so happy as when, stretched on the grass, he rolls up cigarette after cigarette, smoking for hours, surrounded by the mountaineers who gather around him and do not presume to sit in his presence.

In the course of the forenoon we were received by his wife, a Princess of Abhase, who had been a beauty in her youth, and though still in the prime of life looked prematurely aged as compared to Tenghyz, then in his thirty-eighth year. Her large eyes, surmounted by arched and full eyebrows, retained all their bril-

[1] Vahmyckt III. 1658–60, Dadian of Mingrelia, fled into Swannety, where he met with his death.

[2] A commune in Independent Swannety.

[3] I am indebted to the courtesy of Dr. Rieu of the British Museum for the interpretation of the Arabic and ornamented Cufic characters.

liancy ; her features were exquisitely delicate and pleasing, while her small hands and shapely fingers testified to a lifelong abstinence from toil. What a contrast was this frail-looking lady to her husband! She was dressed like the Georgian ladies, except that the *thav-sacravy* was replaced by the folds of the Abhase veil ; her jewellery, of massive gold, was of European workmanship.

After the elections, which were conducted by Tenghyz in an orderly manner, the widow of Betcho was confronted with the man who had carried her off, and threatened to murder her intended husband. An old uncle was desired by the Chief to use his influence with the youth that he should promise to refrain from shedding blood, but he impudently justified his young relative, by saying : 'My nephew is a young, handsome, and lusty youth, and this woman is very pretty, and also young ; and therefore as they match so well I think they should be married. I have not the least doubt that my nephew will kill any man who will take this woman from him, and I certainly shall not interfere with him.' The would-be murderer at first boldly repeated his determination to kill his rival, but when hard pressed to abandon the wicked design, became doggedly silent, until at length the Chief sought to meet him half-way by extending his hand, which the man took without hesitation, at the same time saying sulkily : 'Very well, I won't kill him.' This act, in his eyes, meant nothing, for he never pledged himself by the earnest token of submission with which we are acquainted, and here the case was dismissed.

The next to present themselves were the fairest couple we had yet seen, a stalwart youth and a somewhat handsome woman who desired to marry ; but there was a serious difficulty in the way, for in this case also a suitor had vowed to take the life of any man who should marry the woman he claimed as his own, and

the life of her father should the match with another ever take place:

> For where Love reigns, disturbing Jealousy
> Doth call himself affection's sentinel.

In like manner did this wretch with murderous intentions persist in saying that he should never swerve from his resolution; and when the Chief, who warned him of the penalty of murder, saw his fingers twitch as he grasped the hilt of his poniard, a signal was given, and the Cossacks at his elbows immediately seized and bound him, and he was led away to a place of confinement. It was then arranged with the *mamasaklysy* that the offender should be detained a prisoner for a few days, during which time it was advised that the marriage should be consummated.

A storm with a deluge of rain passed over us in the course of the afternoon; it was a sublime sight to watch the dense black clouds forcing their way swiftly up the narrow valley of the Ingour, as if fleeing from the bright flashes of lightning and the deafening thunder-claps that followed in quick succession in their wake; and when the wind lulled as suddenly as it had risen, and the rain turned to drizzle, we became enveloped in a thick mist that obscured objects at ten yards and hung about heavily long after dark.

We dined at three, and supped at ten, one repast being a repetition of the other, except that the size of the portions really looked more formidable at each succeeding sitting.

10 P.M. ther. 54°.

More rain the following morning until towards noon, when there was a lull, and we left for Pary, the residence of the *decanos* or *blagatchynny'ye*, the head of the clergy in Swannety, half an hour's

5,600

ride from Barshy in a stony and barren district, over tracks on which each footfall taken by our horses was a game at hazard, every step a stumble, between impending rocks on the one hand, and destruction on the other, the bridles awhile hanging lazily, for it was a useless caution seeking to guide the sure-footed beasts, who indeed disdained every effort to that end. At Pary, our travels in a westerly direction terminated, and the people of the frontier commune of Tchoubehevy having been instructed to assemble at that village, the elections for both communes took place simultaneously.

After they were over, no less than twenty cases of murder that 'never had been satisfactorily settled' were reported to the Chief; but no sooner was the last of the investigations completed than all the charges were withdrawn, and then, as if in refutation of all calumny or want of harmony existing among them, the people of Pary and Tchoubehevy volunteered to dance and sing; a ring was formed, in which Tenghyz and his brother, who had accompanied us from Barshy, joined hands, and these wild men of the mountains moved round monotonously as others did at Kala, grumbling out the following 'song':

Chorus. Gonoko came to the door,
Gonoko asks for liquor,
Liquor is given to Gonoko.
Gonoko looks around him,
Gonoko curses the host.
Solo. How art thou, sir?
Chorus. How are you, sirs?
Oh! thou art my ruin, my ruin,
Pray go and call from Myrkmerr
Thy young comrades who like *arak*.
Dost thou not pity thy well-wishers?
This time thou hast ruined us.

The favourite song of the Swanny, and which they never tire

of repeating, is the Song of Thamar; one of the verses is thus rendered:

Vorydela, I am Thamar, Thamar, Vorydela!
Vorydela, I am at home, Thamar, Vorydela!
Vorydela, I am the head of the family, Thamar, Vorydela!
Vorydela, the tower of Moury, Thamar, Vorydela!
Vorydela, around the tower, Thamar, Vorydela!
Vorydela, thy dress is costly, Thamar, Vorydela!
Vorydela, thine eyes are beautiful gems, Thamar, Vorydela!
Vorydela, thy teeth are like pearls, Thamar, Vorydela!
Vorydela, thy hair is golden, Thamar, Vorydela!
Vorydela, I am at home, Thamar, Vorydela!
Vorydela, the ravens have eaten thy cow, Thamar, Vorydela!

This was sung in chorus by the women as well as the men who joined hands alternately, and formed a figure in the shape of a crescent, swaying their bodies to and fro, the lookers-on keeping time by clapping their hands. As each couple stepped out in its turn, to trip the *abhazouly*, a dance of their neighbours the Abhases, the females displayed considerable agility and endurance, and we noticed with how much determination they kept moving, compelling their partners to be the first to give in. Like the Bavarian mountaineers, the Swanny prefer keeping step to the sound of their voices, although they have the *tchang*, 'harp,' *fandvỳr*, a 'guitar,' like the Russian *balaláyca*, and the *tzh'vounyr*, a kind of fiddle.

The day being a festival, some women were decked in their best jackets ornamented with rows of long silver clasps on the breasts, that looked at a distance like the braid on a trooper's jacket; the artificer who made these ornaments told us that it had taken him five years to collect sufficient silver to complete three sets, so scarce is the precious metal.

We purchased some rolls of white and black cloth that ave-

raged 20 yards in length and 14 inches in width, for which we paid 10*d.* per yard in Russian notes, that were greedily clutched at by the women who were with difficulty prevailed upon to bring to us these samples of their weaving. At all other villages they positively refused to do so, even when asked by the Chief.

A collation of broiled mutton cut up into great lumps, cream-cheese and sour milk, had been prepared for us by the priest. It was a fast-day and our host abstained from meat, but he passed the time away in devouring with much relish a quantity, a very large quantity I should say, of shalots, the supply being kept up by his little boy, who would hasten away and return with a fresh plateful, each time the last of the herbs disappeared from before his father.

Upon our return to Barshy, we were not a little surprised at seeing the white peak of Mount Oushba[1] overlooking the now cloudless hills that encircle the valley of Etzery to the north-east.

10 P.M. ther. 51°.

We spent another day at Barshy, as the guests of Prince Tenghyz, who mustered the villagers after supper to dance and sing for our amusement.

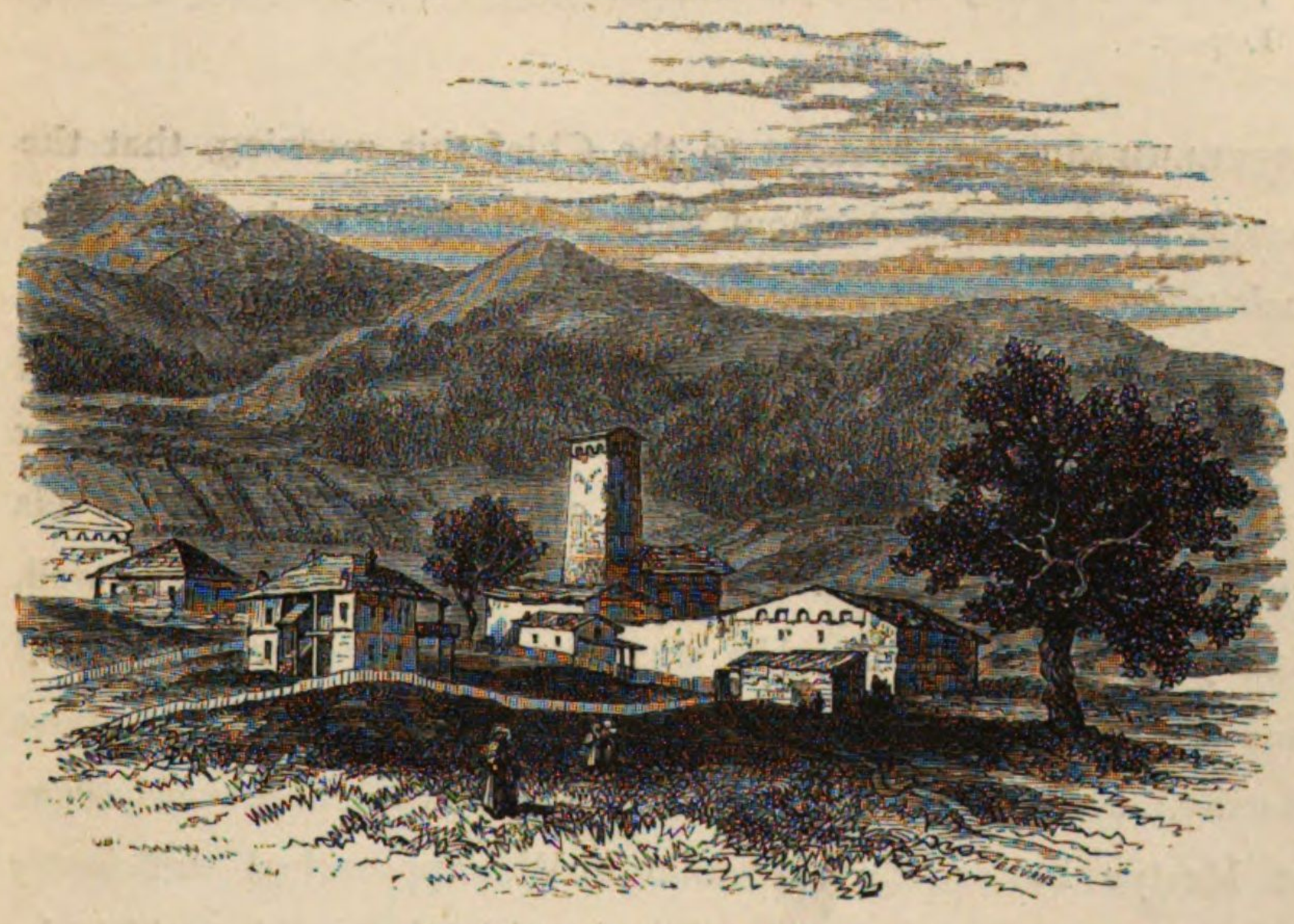
Another version of the 'Song of Thamar' was in these words :

God helped the queen Thamara,
So did God's mother from heaven.
Thamara heard the sound of bells, as she ascended Elbrouz,
And the mountains bowed before her.
Thamara came to Swannety, wearing the kingly crown on her head.

[1] Oushba, name given by the natives of the valley of the Ingour, to signify in all probability 'rain mountain,' Oush being the Swanny for rain. The Georgian word is *zwyma.*

Gold earrings were in Thamara's ears,
Precious stones were about Thamara's neck,
Thamara's teeth were pearls,
Thamara wore bracelets on her arms,
Thamara's eyes were gems,
Outside her silken shirt, Thamara wore a coat of mail,
Thamara wore a golden girdle,
Thamara wore a royal weapon at her side.

10 P.M. ther. 54°.



HOME OF THE DADYSHKYLYANY.

CHAPTER XXXVI.

SIXTIETH TO SIXTY-SECOND DAY.

An intelligent Swanny—A mother's lament—Distribution of gifts—The old story of May and December—Horns of the tour—Tzhely-tzkalys—Inhospitality of the Yparians—Monastery of Kvyrykè—Mistrust of the Swanny—Return over the Latpary.

INTELIGENCE was brought to the Chief this morning, that the hostile parties at Nents'ghoul were firing upon each other from their towers, but no casualty was reported.

One of our number during this interesting journey was a young Swanny, a seminarist at Tiflis, who was spending the summer vacation in his native mountains, and having volunteered his services as an additional interpreter, for he spoke Russian well, had joined us at Kala. He was my frequent companion, and was accompanying me to some ruins on the top of a hill above Barshy,[1] when I was suddenly reminded of the churchyard scene at Mestye by sounds of wailing. We approached sufficiently near to enable the youth to distinguish the words, which he noted down at my request as fast as they were spoken, and soon after the lamentations had ceased, and while he was repeating to me what he had written, a tall elderly female appeared over the

[1] Probably the ruins of the ancient church of Etzery, in which were anciently placed for safety the treasures of Svety Tzk'hovely, the patriarchal church at Mtzkhetha and of all Georgia.

brow coming in our direction; she stopped upon seeing us, looked around confusedly, then quickly turned and moved rapidly away. She had been bemoaning the loss of her son:

'Ah'h! woe! woe! Atchakmátyve my son, whither hast thou disappeared? Why hast thou forsaken me; how am I, poor me, to live without thee! Ah'h! Ah'h! Atchakmátyve, where, and who art thou living with? Pray tell me what I am to do and where I am to go! I, thy old mother, endure daily torments; I wish to die and be with thee, but cursed death does not come to me. Until I die, I shall weep continually, and shall worry thee until thou carryest me away into the grave. I shall never cease to weep, Ah'h! Ah'h! I loved thee better than I did any of my other sons! Thou wast a comfort to me, Ah'h! Ah'h! What have I to hope for now, say, oh! say to me! Ah'h! Ah'h!'

Gabriel Nydjarádze, a youth of nineteen, is an orphan of Oushkoul, who received baptism when in his eleventh year. 'I have had to write this in Russian,' he said, 'for we have no letters in Swannety; we are a wretched people; nobody can read or write because there are no books. But I have studied at Kontaïs for seven years, and have been one year at Tiflis, and am very thankful for what I have learnt; but I feel that I am very ignorant and that I was too old when I began to study, and I am afraid I shall never be able to speak a foreign language. When I am a priest, I shall be sent to these wild mountains to make the people Christians; but what shall I be able to do alone? I have a sad career before me, but I intend to work hard, and perhaps I shall do some good.'

After we took leave of the Princess, Tenghyz distributed gifts to all his guests according to custom, a piece of native cloth, a hat, and two ox-horn spoons being offered for my acceptance. We

quite regretted parting from our hospitable, good-natured and amusing host, who accompanied us half-way upon our return to Betcho, where we arrived at 4 P.M. Here a curious case was awaiting the Chief's decision.

An elderly man having been captivated by a young girl on the estate of a native prince, offered the equivalent of 300 roubles for the damsel, whom he purposed making his wife. As prince and peasant both ignored the fact that landed proprietors are no more the possessors of serfs in Swannety than they are in Russia, the bargain was concluded, and the girl was removed from her home to the old man's cottage; she soon, however, deserted him, to return to her parents, and was now wishing to marry a husband of her own choice. Here arose the difficulty, for the ancient swain was seeking to recover the worth of his 300 roubles, there being no prospect of his ever securing the object of his affections, and the prince declined having anything more to do with him. I believe the matter was compromised by the prince promising to return to the peasant half the value received, on condition that the girl was granted full liberty to marry whom she pleased.

Whilst at Betcho, Bekyr Bey, one of the few Mussulmans in Swannety, whose acquaintance I had made on a previous occasion, brought to me a fine pair of horns of the tour, the largest of the *Capra ibex* I have ever seen, one being 36 inches in length and 11 inches in circumference, the other 34 inches and 12 inches. Bekyr Bey asked me to accept them, saying that they had been in his family fifty or sixty years, the animal having been shot by his grandfather. On one horn is cut the following inscription in Georgian characters: 'I, Tzyokov, son of Dadyshkylyany Islam, went to Marsany for sport, taking with me eight good shots from among my dependents. I met a Tchentchen prince accompanied

by two nobles and other dependents. I arrested him with six of his retinue. I killed this and five other tours, and then returned home.'

10 P.M. ther. 60°.

We left Betcho at 9 A.M., the prisoner from Barshy, whose arms were bound, being led with a thong by a Cossack. Upon reaching the rising ground we kept to the north of the commune of Lataly, where we noticed that several towers were undergoing repair and being whitewashed, and rode through fields of maize and corn, until we crossed the Moulachy torrent and entered some delightful woods. At Tzhely-tzkalys, 'warm spring,' we rested for an hour on a sloping meadow watered by the smallest of rills, as it worked its way to the rushing stream that dashed at some distance below, dividing us from a wall of noble cliffs 800 feet to 1,000 feet in height. To the north-west, Oushba excited our admiration, and to the south-east the distant landscape was closed in by Mount Tybery.

As we were preparing to move on, our prisoner appealed to the Chief for his liberty, saying that he should no longer think of shooting his successful rival; the Chief was only too glad of the opportunity to get rid of such a fellow, and he was accordingly set free.

We passed the night in a little dingy room with a muddy-damp floor, in the priest's cottage at Ypary, the best his reverence had to offer.

The inhospitality of the Swanny was exemplified this evening upon the arrival of two Russians, a botanist and a student from the University of Odessa, who were on a professional tour; for these gentlemen had to pass the night under the widespread boughs of a fine old yew, none of the people caring to afford them the

shelter they sought, notwithstanding the personal request of the Chief, and the official documents with which they were provided.

10 P.M. ther. 61°.

We were roused at an early hour this morning by the trusty Sidonia, on his return with despatches from the Governor of Koutaïs, who approved the Chief's application for the armed support of the troops at Betcho ;[1] Sidonia was also the bearer of some private letters, and while the Chief was engaged in his duties, I enjoyed the perusal of several that had been forwarded by K. at Kilboúroun in the Crimea, to my address at Koutaïs.

At 8 A.M. we were again in the saddle upon our return journey, and when within a couple of miles of Lalhory, we turned up a steep mountain-path to the right, to visit the Monastery of Kvyrykè called also Laghvyrka—but more correctly of St. Cyriacus and St. Yvlyta, the principal sanctuary in Swannety, situated on a peak 800 feet above the Ingour.

With the view of avoiding loss of time, the Chief had sent a message to Lalhory the previous day, to say that he should be at the monastery in the morning, and requiring the *mamasaklysy* and priest to bring their keys ; our disappointment therefore was great on learning when half-way up the ascent, that neither the priest nor the 'elder' of Lalhory were at the church above ; the former had left for Pary *before the Chief's message was received*, and the latter did not think it worth his while to attend with one key only, and in this way it was contrived that we should not enter the church. 'Has it always been so difficult for strangers to see the church?' was asked of the watchmen. 'No,' was the ready reply ; 'but since a Russian a few years ago took away with him an old book from

[1] A subaltern and 25 men were subsequently sent from Betcho, to arrest the rebellious Swanny, who surrendered and were conducted as prisoners to Koutaïs.

the church—it was a very old book and very valuable—nobody is allowed to enter it unless the *mamasaklysy* and the priest bring their keys, which are different keys, and now the *mamasaklysy* is responsible to the people, and the priest is responsible to the *decanos*, that nothing is ever taken away again.' The 'old book' was a MS. in Greek, on vellum, of the ninth or tenth century, being the Four Gospels, with numerous marginal notes in Georgian in which the name of the church of Korydety (?) frequently occurs.[1] Since the abstraction of this interesting relic in 1869, it has been established by general consent that two watchmen shall continually guard the church; they are relieved periodically, one watchman being provided by the commune of Kala, because the monastery stands within its limits, and the other is sent from some other commune in Independent Swannety, in its turn.

The constructions at the monastery are on a very small scale, and include the little church, a belfry, hermitage, and tower of defence, all adjoining, and on a position that could be made perfectly impregnable; though firmly and strongly built, they are in a state approaching to ruin, and have been repaired at various times until every feature of architecture has disappeared, the walls being now simply piles of stones, roughly fitted and cemented; an inscription inside the church records that 'the church of Kvyrykè was destroyed by an earthquake.'

We passed Lalhory, where we had spent our first night in the valley of the Ingour, and proceeded to make the tedious ascent of the Latpary, reaching the cairn at one o'clock. This was our first really sunshiny and bright day (thermometer 77°), and we were enabled to enjoy the view of the glorious chain of mountains, conspicuous among them being Oushba, Kotchtan-taou, Tetnould, and

[1] This MS. was in the possession of the late Count Pánin.

Pass'm'ta. The descent on the south side I preferred making on
6,650 foot; we stopped at 3.30 to refresh the horses on a meadow seven miles to the north-west of Lashketty in the lovely valley of the Tzhenys-tzkalys; and as we approached that river by a new path, the woods became taller and thicker, until at the bottom of the valley we rode through a dense forest of magnificent trees, the patriarchs of this part of Swannety:—

> . . . . . alta foresta,
> Foltissima di piante antiche, orrende,
> Che spargon d'ogn' intorno ombra funesta.

4,350 At 8 P.M. we entered Shkedy, the principal village of Lashketty in Swannety Dadian, and residence of the *Priestav*, who had come out to meet the Chief, and conduct him to his night's quarters at the new *mairie*.

COSSACKS OF THE ESCORT.

CHAPTER XXXVII.

SIXTY-THIRD AND SIXTY-FOURTH DAY.

A noble lime-tree—Bashful women and a facetious Georgian—Upper Valley of the Tzhenys-tzkalys —Lovely scenery—A deep gorge—Wild children—Rivers at Lentehy —Moonlight—Return to Lyaylyash.

IT was too dark when we arrived at the court-house the preceding evening, to notice that within a few yards of us there was a splendid lime-tree in full blossom, having a girth at 5 feet above the ground of 28 feet 8 inches, the trunk rising 18 feet to where the branches spread over a diameter of 33 yards; beneath them, sheltered from the heat of the sun, the voters were assembled for the elections, which passed off in an orderly manner.

As some twenty to thirty of the fair sex with their faces partly covered, were looking on at a distance, I happened to observe to the *Priestav*, an obese Georgian, that the females about Swannety, but especially those before us, reminded me of Mahomedan women, from the careful manner in which they screened their faces. His heavy blood-shot eyes glistened for a moment as he led me by the hand towards the group, shouting that he had somewhat to say, and when near enough he cried aloud: 'Do you hear what this Englishman says? That you are more like Mahomedans than Christians! Why do you cover your faces? What are you ashamed of? If you are Christian women, and have nothing to be ashamed of, let your faces be seen!' Upon

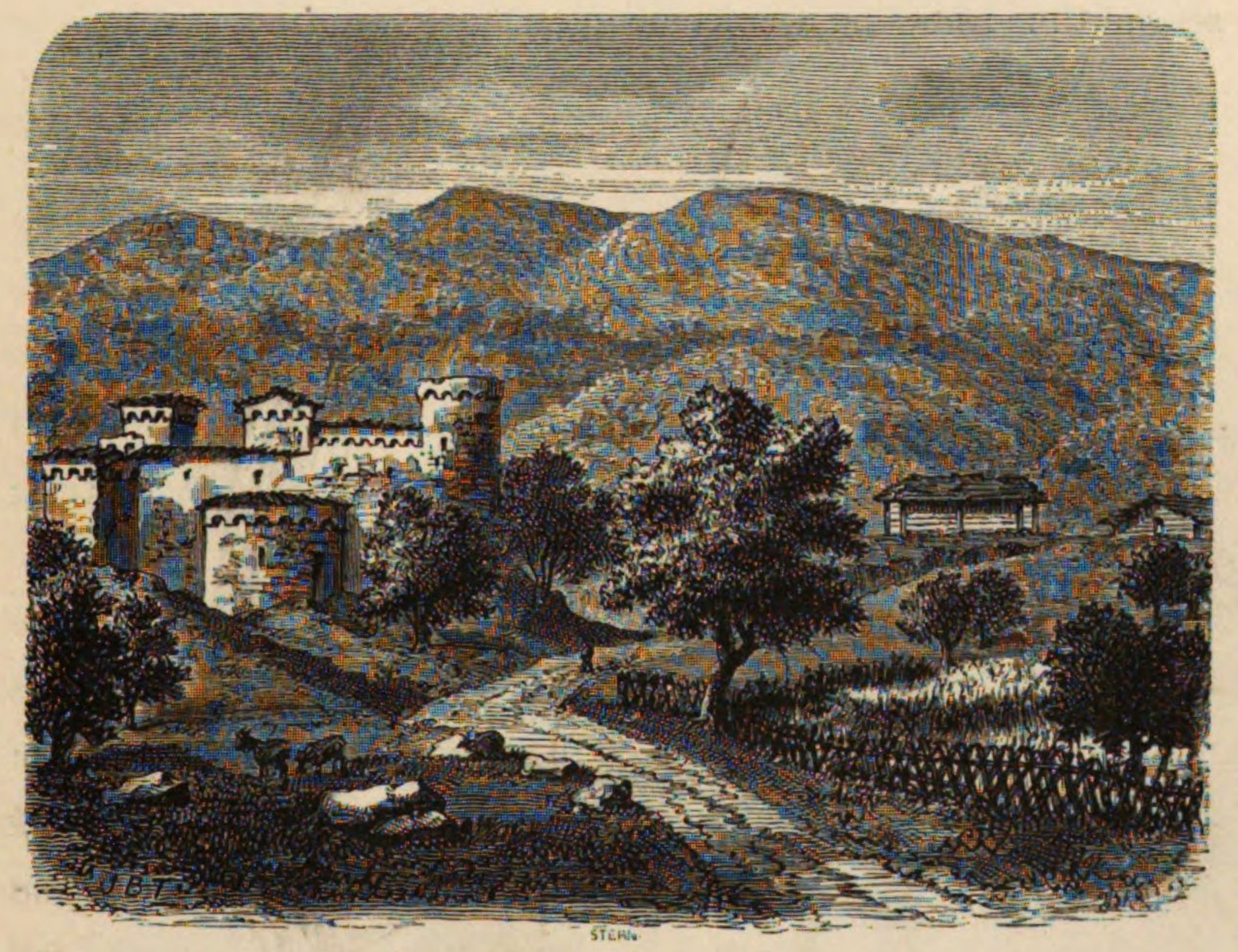
this the younger ones let down the corners of their kerchiefs, walking away, however, as they did so, while the remonstrance was unheeded by the rest. 'Are the women here always so shy and reserved?' I asked. 'Oh! yes,' replied the *Priestav*, with a grin, 'our old ones always are shy. Since I first came here I have tried to persuade them of the folly of hiding their faces when they see strangers; but they are very obstinate, perhaps because they are so ugly; anyhow, *my* countrywomen know better.'

The upper valley of the Tzhenys-tzkalys in which Lashketty lies, is certainly the most attractive, by reason of the farm cottages, turrets, and fields of maize, corn, oats, barley and hemp that set off the slopes and give life to the landscape; but I leave it to the idylls of Theocritus to picture to my readers the beauties of the rustic scenery, rich with enchanting woods, green groves, and well-watered meadows, through which our path lay after quitting the village.

We kept on the left bank, halting at noon for an hour, where the Tzhenys-tzkalys becomes a confused torrent that bursts through a deep and narrow gorge, in which huge fragments of rock have from time to time become detached, to fall into the river's bed and divide its course, causing the waters to boil and surge upwards, assuming myriads of fantastic shapes, only to fall back powerlessly and mingle anew with the angry foam, each mighty effort succeeding apace, until the swollen masses, overcoming every obstruction, rush on to meet with fresh resistance calling for renewed strength. One lofty rock, crowned with tall firs, and seemingly isolated, commands the pass; it had been the lair of a noted brigand, the terror of wayfarers, for he shot at travellers as they went by, would glide down to rob them if they fell, and completed his work by casting their bodies into the stream. Four

years ago the villain was captured by troops, tried by military law, and shot.

We passed a few head of cattle occasionally, tended by children of both sexes, who would scramble up a tree with wonderful agility as we approached, and make strange noises which we were told was crying abuse of the strangers.



LARASH-TZYKHÈ. LENTEHY.

We were quartered for the night in the old *mairie* of Lentehy, on an eminence between the Heledoura that flows east-south-east and the Lashkadoura south-west, the Tzhenys-tzkalys being a short distance from us to the south-east. No situation could command a more picturesque view of mountain, valley, and river than does that of the *mairie* at Lentehy; and when the moon rose and illuminated the waters of the three streams, and the grey

walls of the old castle of Larash-tzykhè threw their dark shadows across the Heledoura, we feasted on a scene that was perfectly fascinating.

9 P.M. ther. 72°.

The heat of the day was excessive as we sped on our way to Letchgoumm. We dined at Moury, and by nine in the evening
3,020 were again in the comfortable home at Lyaylyash, where for the second time I became a welcome guest.

NATIVE OF SWANNETY DADIAN.

CHAPTER XXXVIII.

SIXTY-FIFTH DAY.

An interval of rest—Appellations of Swannety—Upper Valley of the Ingour—Its approaches—Early history of Swannety—By whom visited—Division of the District—Submission of the Swanny—A clergy appointed—Their own ministers—Religious customs—Introduction of Christianity—Superstition—The Lord's Prayer in the Dialect—Types—Physical characteristics—Proper names—Crime—Blood-money—Resources—Population—Sport—General observations.

I DEVOTED a day to needed rest and to putting my notes in some kind of order, and completed my arrangements for proceeding to Koutaïs the following morning, as I was anxious to reach Poti in time for the next return steamer to the Crimea.

The country over which we travelled for fourteen days, is more generally known by the names of Souaneth, Svannetia, Souanetia, &c., but I have preferred spelling the word as it is pronounced by the natives themselves—viz., Swannety—and who call themselves Swanny.[1] In the earliest Armenian MSS. they are styled Sones, and Souanes.

From that part of the great range in front of Elbrouz,[3] the highest peak in Europe, there projects towards the south a spur which is called the Gourkoushell, and at a distance of 50 miles to the eastward projects south another spur, the Karyldash ; these two spurs are 18,526[2]

[1] Klaproth states that the Swanny called themselves *Chnaou*. *Tab. Hist.* p. 87; and Dubois (iii. p. 10) quotes Guldenstädt (*Beshreibung*, &c. p. 110) who wrote that the name they gave themselves was *Chenau*. Some call themselves *Tchevy*.

[2] From Russian surveys.

[3] Called also Shatt garà, according to Lermontoff, and 'Minghi Tau.' See Grove, *Frosty Caucasus*.

nearly united by the Latpary Alps, almost parallel to the main chain, and thus is formed a hollow or valley which does not exceed ten miles at its widest part. This valley, subdivided by several offshoots from the great range and from the Alps, that reach to the windings of the river Ingour into which sixteen torrents flow, is known as the Upper Valley of the Ingour. It is the home of two divisions of the Swanny who are the subject of this chapter.

Swannety, in the Upper Valley of the Ingour, is approached from Mingrelia, Abhase, Ossety and Kabardah, as well as over the Latpary pass from Swannety Dadian, in the months of June, July, and August, all communication at other seasons being cut off on account of the snow.

From Mingrelia—A road is in course of construction from Sougdydy, along the lower valley of the Ingour.

From Abhase—It is a five days' journey from Soukhoum-Kaleh into Swannety by a path that leads through the village of Tzebylda, up the Dalsky-oustchelye,[1] and over the Ouharashkark pass. From Otchemtchyry on the coast, thirty miles to the south of Soukhoum-Kaleh, one path leads over the mountains of Arvass, Dartchouy, and Djvedy-sou; the other, from the banks of the Haltz's'ga, crosses the mountains of Larakwakwa, Baskapskara, Dartchouy, and Djvedy-sou.

From Ossety and Kabardah—Three tracks lead into the valley of the Ingour; the first from Tcheghemm to Moulachy, another by the valley of the Baksann to Betcho, and the third from Karatchaï to Tchoubehevy.

The first mention of 'Sawaneth' in the annals of Georgia is in the reign of Pharnawaz, who appointed his son-in-law Koudj, *erystav* of that province, when it formed part of Egris. 'Souaneth'

[1] Oustchelye is the Russian for a pass.

continued to be governed by an *erystav*, until that ruler, aided by his people, threw off for a time (1072–1089) the yoke of the king of Abhkhaseth. In that same century, according to Cedrenus,[1] the 'Suanes' and Colchians were in the army of Pancratius, prince of Iberia, who sent ambassadors from Trebizond to the emperor, to signify his desire to confer with him at Byzantium. In the reign of Constantine, King of Imeritia, 1293–1337, the 'Souanethi' again rendered themselves free, and in 1361 they invaded Imeritia, destroying Koutaïs, its capital. Bagrat, king of Karthly, subsequently conquered them, and the Souanethi remained subject to Georgia until the partition of that kingdom by Alexander in 1424, after which period they enjoyed complete independence; and in a letter from George (VIII. of Georgia), the sovereign of Persia, to Philip Duke of Burgundy in 1459, we see the Swannety designated as the Sasoni, and included among the forces about to form the coalition in the contemplated crusade against the Turks after their conquest of Constantinople.[2]

Strabo included the 'Soanes,' who lived in the mountains above Dioscurias, among the smaller nations of the Caucasus; they had a king, and 200,000 fighting men who were armed with poisoned arrows, which caused much suffering to those wounded by them, and, being a filthy people, were compared by the geographer to the Phtheirophagi. The 'Souanes' are also mentioned by Procopius, among other authors, who clearly described the situation of their country.[3]

Few travellers have visited Swannety, and indeed the upper valley of the Ingour has been hitherto almost a *terra incognita*. Ninety years ago, Dr. Reineggs passed through the district, leaving

[1] Ced. *Comp. Hist.* 361.

[2] Brosset, *Additions*, &c., p. 409.

[3] Procop. *De bell. Goth.* iv. 2.

us an account of the people as he found them.[1] In 1853, General Bartolomei, of Tiflis, visited Swannety;[2] in 1864 Dr. Radde went to study the botanical features of the valley,[3] and in 1868 Messrs. D. W. Freshfield, A. W. Moore, and C. C. Tucker, members of the Alpine Club, traversed the district on foot upon the occasion of their making the ascent of Elbrouz.[4]

The country known as Swannety is divided into—

1. Swannety Dadian.
2. Independent Swannety. (Jabe).
3. Swannety Dadyshkylyany. (Tchouby).

1. Swannety Dadian is so named because in the seventeenth century, long after the partition of the kingdom of Georgia, that portion of the country became annexed to Mingrelia under the sovereignty of the Dadian, after that ruler, who was named Tchykowan, had made the conquest of Letchgoumm. It extends along the valley of the Tzhenys-tzkalys, from the sources of that river to Moury at the frontier of Letchgoumm. The natives are somewhat less wild and more inclined to agriculture than are those in the two other divisions; and although the people are abandoning their superstitions, it cannot be said that they are Christians. They speak the Georgian dialect of Imeritia.

2. The Independent Swanny occupy the valley of the Ingour, from that river's watershed to the commune of Lataly; their independence dated from the fifteenth century, but they glory

[1] *Allgemeine historische topographische Beshreibung des Kaukasus.* Jacob Reineggs, St. Petersburg und Gotha, 1796, 2 vols.

[2] *Mém. de la Section Caucasienne de la Société de Géographie Russe.* Tom. VI. See also Tom. VII. for an article by M. D. Z. Bakradze. These are papers I have had no opportunity for consulting.

[3] *Berichte ueber die biologisch-geographischen Untersuchungen in den Kaukasuslændern.* Tiflis, 1866.

[4] Freshfield, *Travels in the Central Caucasus*, &c.

in having enjoyed it from the death of the great Queen Thamar, since which event it is averred that no monarch has subdued them. Their language is a dialect not in the least degree understood by Georgians, Mingrelians, Abhases, or Ossets; they have no religion, do not recognise monarchy and titles of nobility, for they consider that all men are equal, and they unceasingly show their contempt for authority, because they do not acknowledge any laws; they are a people be it said, *sans foi, sans roi, sans loi.*

3. The Swanny inhabiting the valley of the Ingour, from the commune of Betcho, which adjoins that of Lataly, to the frontier of Sougdydy, were conquered by a once powerful family of Kabardah, the Dadyshkylyany, by whose name they have since been distinguished. They assimilate the Independent Swanny in many respects, such as language and customs, but they are less troublesome, perhaps because of the defenceless condition of their towers, which the princes took every opportunity to destroy after becoming masters of the territory. The Swanny Dadyshkylyany are certainly not Christians, but they are less superstitious than their neighbours the Independents.

In 1833 the Swanny of the Ingour made their formal submission to the Russians, who have only of late years turned their attention to this refractory people. Since the ordination of a priesthood, in 1859, the Swanny have been required to keep to the observances of the Russian Church in marriages and baptisms, and they suffer a priest to attend their burials; the clergy were appointed to replace the native ministers who assumed their office by inheritance, for the son succeeded his father—a custom, say the Swanny, that dates from the death of Thamar, after whose reign no priests were ever sent to them. The ministers performed all rites, including that of marriage, which was thus described to us by

several men who had gone through the curt ceremony. The couple to be united were conducted into a room where the minister awaited them; their garments being attached to each other at the hip, a few words were spoken, to what purpose I never could learn, and they thenceforth became man and wife. These ministers continue to hold office, and still officiate, apart from the priests of the Russian Church; their persons are inviolate, those pointed out to us being the only men we ever saw unarmed.

There is a curious admixture of religions among these Swanny, for they fast on Wednesdays and Saturdays, upon which days they refuse to do any manner of work, and observe Lent, without being able to give any reason for so doing. It is also the custom among them, for a youth in each habitation to turn out at dawn on the third day preceding Lent, and walk three times around his cottage in a state of nudity, repeating loudly: 'As I am naked, and have nothing about me of which I can be robbed, so is there nothing to steal in the house in which I live.' In Swannety Dadyshkylyany, the youth is merely required to sit alone in the corner of a room throughout the day not daring to stir, and observes a strict fast unless some person may choose to take food to him.

It is not clear when Christianity was first introduced into Swannety, but there is an implication in Procopius that they were Christians in his time,[1] and we read in the annals of Georgia that, in 619–639, the whole of the country that reached to the frontiers of the Tcherkezy (Circassians), was included within the jurisdiction of the Catholics of Mtzkhetha; at any rate, Christianity flourished in

[1] Procop. *De bell. Goth.* iv. 16, 2. St. Simon the apostle, a Galilean, suffered martyrdom in 'Suanes.' *Vie des Saints*, A. Baillet, Paris, 1739, vii. p. 406. His body was taken into Abhase and buried near the river Anacopi (Nicopsis?). He is fêted October 28.

Swannety from the tenth to the thirteenth century, and there is evidence that priests were sent from Georgia at the latter period.

Among the superstitions of the Swanny is that of sticking the skulls of animals about the fences and walls of their habitations, to ward off evil influences—there was a time when the skulls of their enemies were thus exposed—and yet a tall slender staff, surmounted by a small cross, is frequently to be seen about pastures as a notice that the land must not be trespassed upon.

The Lord's Prayer, in the dialect of Swannety :[1]

'Mounnypve heda hy detzarjy, tzykylyan leses jahe Ysghvy. Y anhess lyfousd Ysghvy, y leses nab Ysghvy hama detzarjy adjy ghymjy ; déarr n'sheegve lasad lanona ; y lansarvyn n'sheegve tzvodvar hama na hvasarvyned n'sheegve amh'vars, y nom noufshde tzodalatchmad a kalansarvyn na holam gvesharhanka y tzodre latchmahanka.'

There are very few instances among the hardy Swanny, of men who are above middle stature, while it may be inferred by the remarkable variety of type they everywhere present, that they cannot be the descendants of any particular race. One sees the handsome but debased oval face, well-defined nose, and black grizzly hair of the Mingrelian ; the gaunt face and high cheekbones of the Abhase ; the round, sensual, full face of the Georgian ; the little Russian, the Tatar, and unmistakably the Nogaï and Jew ; there is also the clear blue eye and flaxen hair of the Northman. What better opportunity for scrutinizing the masses could there be than upon the occasion of an election, when every man and boy turns out, and a circle is formed around the Chief whilst he addresses them and investigates their differences. Is it unreasonable to deduce from the dissimilarity of type, that the proscribed in

[1] For words in the dialect of the Swanny, see Appendix XII.

other parts were wont to seek a ready refuge among an unscrupulous and lawless people in an inaccessible region, when fleeing from the pursuit of justice.

Such of the Swanny as resemble the Tatars and Nogaï shave their heads above the temples and at the nape, also their faces except the upper lip, presenting a striking contrast to the bushy and matted hair and beard of the rest. At Mestye I noticed several lads with their heads completely shaven, except over a small space on the crown, whence was allowed to grow a long tuft similar to that worn by the Osmanli, which the Angel of Death seizes to carry them off to paradise; we were unable to discover why this peculiarity in dressing the head was observed. The Zaparogue Cossacks wore similar tufts in the olden time, and they are still to be seen, though rarely, in South Russia.

There was repulsive evidence of a late epidemic of the small-pox, but we never noticed a single case of lameness, distortion, absence of limb, mutilation, or blindness, in any degree, the reason being, it is said, that deformities are destroyed at their birth. As the result of careful observation, I believe about one per cent. of the population to be afflicted with *goître*, from the child of seven to the ripest age; when asked if they were able to account for the swelling, those so troubled replied that they could not say, one aged man answering that 'it was the will of God.'

The Swanny can scarcely be a long-lived people, for I never saw any of either sex who could have exceeded their sixtieth year; none could tell their own age. They complain of a disease that exhibits itself 'by pains in the chest, coughing, and spitting of blood,' and causes the most mortality. The Swanny have their doctors, who employ the *Plantago major*, a kind of rib-grass for healing wounds and sores.

Men's names in Swanncty.

Djaba, Byte, Ghyey, Soull'h'a, Alsaytz, Angou, Pytzky, Shav'l'ouh', Azoff, Kvyrykỳ, Kaïsaph, Gyrg'h'oll, Mámà, Doudà, Ománà.

Women's names in Swanncty.

Datcho, Toupa, Daroutchana, Goulka, Myna, Tchoukana, Dodo, Bakhako, Tassa, Tynyko, Makrynè, Otark'ha.

The Swanny do not commit depredations upon each other, but they never miss the opportunity to steal from strangers, be they Russian employés or even Cossacks and soldiers. Murder is rife, the instigation to it in most cases being jealousy or a desire for revenge, and the cause invariably a female, the perpetration of this crime being met by the one inviolable and accepted law among this barbarous people, which establishes that the *price of blood* shall be paid in atonement,[1] or the life of the murderer be forfeited at the first favourable opportunity if the payment be not forthcoming. The price of a life is estimated at 600 roubles; but there being no coin or notes in circulation, the amount is made up in cattle or land, and woe betide the man of guilt who does not possess sufficient of either, for in such a case he pays the penalty with his life.

Agricultural produce being restricted to the supply of actual necessities, is small, and there is no industrial produce except that

[1] Codes for regulating the 'price of blood' in Georgia date from the fourteenth century, the latest, which is entitled The Code of the Prince Royal Vakhtang, being of the year 1703. In this code, in which the life of a *dydébouly* of the first class, or of an archbishop, is estimated at 1,536 tomans = 15,360 roubles, and the life of a peasant at 12 tomans = 120 roubles, a clause authorizes 'that cattle may be given in lieu of coin,' which was scarce, the peasant being estimated at 60 bullocks, making the bullock to be worth 2 roubles in Georgia at the commencement of the eighteenth century. Brosset, *Intro. et tables*, &c. p. clxxxii.

of home-spun cloth for their own use. The Swanny are unexceptionably indolent, and limit their exertions to the rearing of cattle, which they barter with the Jews of Lyaylyash for salt, prints, hardware, and crockery; those who cannot afford the luxury of procuring utensils, make their own, such as trenchers, cups and pails, of wood. Cattle are seldom employed as beasts of burden, there being nothing to transport, and it is only in the larger valleys that roughly-made track-carts are to be seen, which are used for bringing down timber from the mountains.

I never met with a Swanny mounted, for the simple reason that they have no horses—the Dadyshkylyany being the only possessors of any in the valley. They do their errands on foot, usually carrying in addition to their arms a stout stick with a long iron ferrule, a useful weapon in need; a pipe is stuck into the waist belt at the back, and the *bourka* is never forgotten.

In the statistics of the Caucasus, published at St. Petersburg by Evetsky in 1835, the Souanes of the Ingour were computed at 30,000;[1] but if we consider the state of complete darkness in which the Russian Government has ever been with regard to the condition of this territory, the report of 1835 should be received with caution. In 1874 they numbered 7,008, and whatever the actual population forty years ago, there can be little doubt that the Swanny, from a variety of patent causes, are dying out, and that the community bids fair to be extinct in a few decades.

As will be noticed in the annexed statistical returns, the number of females falls far short of that of the men; but this is not the result of accident. The birth of a male is always a subject for congratulation, and the event becomes a village festival; but if a female child should be born, 'there is mourning and

[1] In 1807 there were 3,000 families or houses in all Souanethi. Klaproth, *Tab. Hist.* p. 93.

weeping,' as they say in Syria; there are no manifestations of joy, and by a singular fatality the majority die when only a few days old, 'even before receiving baptism.' The cause of these early deaths is well known—it being considered a reproach that the parents should have a female child born unto them, they do not hesitate to rid themselves of the infant; a pinch of warm ashes is dropped into the throat, and all is quickly over.

Population of Swannety, according to the Census taken in May 1874.

Division.		Ouyesdny or Communes.	Clusters of habitations	Families	Males	Females
Valley of the Ingour.	Independent Swannety.	Oushkoul	4	65	242	128
		Kala	6	55	239	134
		Ypary	6	117	463	340
		Moulachy	7	100	472	397
		Mestye	2	60	254	184
		Nenghery	5	60	293	240
		Lataly	9	107	429	353
	Swannety Dadyshkylyany.	Betcho [1]	9	77	293	227
		Etzery	18	157	608	450
		Pary	11	80	302	235
		Tchoubehevy	7	107	416	309
			84	985	4011	2997
Valley of the Tzhenys-tzkalys	Swannety Dadian.	Lentehy	Not in the return.	197	915	836
		Tchaloury		142	567	258
		Lashketty		301	1086	921
				640	2568	2015

	Clusters of habitations	Families	Males	Females
Valley of the Ingour . . .	84	985	4011	2997
Valley of the Tzhenys-tzkalys .		640	2568	2015
Total	84	1625	6579	5012

[1] Bekyr Bey, a Dadyshkylyany, and five families at Betcho, are Mahomedan.

To the large proportion of mortality through female infanticide, and the consequent limitation to marriage, should be added the many deaths by murder, also the short span of life enjoyed in general, and there will be little difficulty in accounting for the numerous deserted habitations, with towers in various stages of decay; for there are no instances of Swanny emigrating, the fact being that they never cross their frontier.

The Swanny are good sportsmen, and depend in a great measure upon game for supplies; bears, the bouquetin and tour, are all hunted for flesh and fur.

In concluding these observations on Swannety, I will briefly observe that during our tour through the district we rode about 220 miles, frequently over terrifying tracks by no means intended for horses, the Swanny, as already stated, not having any, and usually at an altitude of 5,000 feet above the level of the sea. The scenery, in every direction of great beauty and wildness, is grand beyond description; amid the most profuse vegetation, every imaginable flower is seen in its wild state, and bank, meadow, hill-side and grass-plot, are literally covered with all that is most lovely; in every forest and grove, and all undergrowth even, indeed wherever the pure air of heaven and its divine light is not obstructed, the earth is thus gorgeously arrayed.

La gloria di Colui, che tutto move,
Per l'universo penetra, e risplende
In una parte più, e meno altrove.—IL PARADISO, c. i.

Our stock of preserved and other provisions fortunately proved adequate to our wants, or we should have fared badly. We seldom experienced any difficulty in obtaining milk, but the natives decidedly refused to supply us with food at any price,

except on two occasions; at Kala where we had to pay one rouble for a couple of old hens, and a sucking-pig was secured at Tchalash for three roubles. The fact is that the Swanny dislike the intrusion of strangers, and especially of those wearing the uniform of the monarch who claims them as his subjects.[1]

[1] Disturbances in Swannety in 1875. Appendix XIII.

AN 'INDEPENDENT SWANNY.'

CHAPTER XXXIX.

SIXTY-SIXTH TO SIXTY-EIGHTH DAY.

Departure for Mingrelia—Novo Senaky—A large maple-tree—Rural chapels—Naka'akev—The 'Forty martyrs'—Archæopolis—The Æa of Circe—Indigence in Mingrelia—A festival—A Mingrelian princess—Female beauty—Amusements—Note, on the rivers mentioned by Strabo, Pliny, and Arrian.

I PASS over my return journey to Koutaïs and stay in that town the following day until 7.45 P.M., when the train left for Novo Senaky, a little village in Mingrelia,[1] where I was most agreeably surprised to find a clean bed in a clean little room at a *doukann* kept by one Tèïmouraz, near the railway station.

When morning came, I started for Nakalakev with a Russian official,[2] in a *troïka* and post-horses, and we drove along the valley of the river Tehour, through the straggling villages of Sh'hepy, Staroy-Senaky, Sorta, and Kortamety, stopping for an instant at Staroy-Senaky to take the girth of a fine old maple-tree that had attracted our attention; I found it to be 21 feet 10 inches in circumference, at 5 feet from the ground.

The effect produced on the landscape by the numerous small whitewashed buildings that lay scattered about the well-wooded Mingrelian hills is very remarkable, and reminds one of the 'spinach and poached eggs' appearance of the islands of Bermuda;

[1] Mingrelia, in Georgian Egrisi, in Armenian Eger, or Egerestan, from Egros, brother of Karthlos, was included in ancient Colchis.

[2] M. Inghestoff, a justice of the peace.

they are chapels at which itinerant priests hold services for the convenience of the country people, whose poverty-stricken tenements lie far and wide. On one of the heights above the valley is the fortress of Kvaskehory, an ancient stronghold and prison of the sovereigns of Mingrelia, in which are preserved some curious pieces of old ordnance.

At the hamlet of Nakalakev we crossed to the left bank of the Tehour, where the ground at the foot of an eminence anciently named Mount Ounaghyra, but now more commonly called Dedamoukha, is covered with piles of venerable ruins.

One edifice only, a church of the sixth century, has survived the wreck of time; it is in part of brick and stone, in the purest style of early Byzantine architecture, like the church at Pytzounda,[1] but otherwise of little interest, except for the forty small circular slabs let into the floor, at the south entrance, over the heads of the Forty martyrs, and among the numerous names inscribed in Georgian on the north wall is that of St. Sylvester, Pope. There are no ornamentations, frescoes, or other inscriptions.

To the west of the ruins is a vaulted passage, through which, by means of a flight of steps, communication was had with the river for the supply of water, as was the case at Gori, Ouplytztzykhè, Ksanka, &c. The priest informed us that after the Forty martyrs were beheaded, their bodies and heads were flung into the river from the opposite cliff; the bodies were carried away by the stream, but the heads floated to the steps, where they were recovered, and afterwards buried in the church, of which the Forty martyrs are the protectors.

To reach the fortress above the church we had to scramble uphill through dense vegetation which extends over the very walls,

[1] Dubois, iii. p. 56.

some of the trees about the parapets having attained their full growth. The walls, which in some parts are 7 feet in thickness, appear to be of more modern construction and in better preservation than the church. There is a second fortress in a still higher position, but we did not care to ascend to it in the noonday heat of a broiling sun.

Nakalakev is probably the site of the Archæopolis of the Byzantines, with the description of which it greatly accords.[1] A fortress was built here as early as the reign of Pharnawaz, king of Karthly, by his relative Koudj, *erystav* of Souaneth, after whom it was named Tzykhè-Koudj.[2]

Archæopolis subsequently became the most strongly fortified city of the Lazi, who about the year 470 defeated the Onougours or Tetraxite Goths, in a battle near the city, and in commemoration of their victory they constructed a fortress and called it Ounagoury.[3] A century later, when the Persians invaded these provinces, Mesmeroes returned by way of Archæopolis and laid siege to it, after burning the Roman camp on the Phasis. Archæopolis existed as a fortress to the eighth century, when it was destroyed by Mourwan, and became in later times a residence of the Dadian.

But Nakalakev has a far deeper interest attached to it, as being the Æa[4] of Circe and of the Argonauts. 'All the ancient poets and historians,' says Dubois, 'would appear to have chosen the Black Sea for the theatre of their hero's exploits, laying the scenes of their descriptions in the East, the cradle of civilisation and wealth. With the places mentioned in Books X. XI. and XII. of the Odyssey have hitherto been associated the shores of Sicily and Italy, for it is there that the Cyclops, the Læstrigons, Scylla

[1] Procop. *De bell. Goth.* iv. 13, 14.
[2] Brosset, *Hist. de la Géor.* i.p. 40.
[3] Bruun, *Tchernomórsky'ye Goty.*
[4] See note at the end of this chapter.

and Charybdis have been sought. But this is an error; the poet meant Ulysses to sail over that inhospitable sea which to himself appeared to be at the uttermost end of the earth.'[1]

Dubois, who wrote in 1832–34, seems to have been anticipated in transferring the scenes in the Homeric poem from the Italian coast to the Black Sea, by Kapniste a Russian writer, in his 'Opinion that Ulysses sailed, not in the Mediterranean, but in the Black Sea and Sea of Azoff.'[2]

I entered some huts in the valley and at Nakalakev, and was astounded at the indigence and miserable condition of the inmates, who were living under the shelter of branches and brambles constructed into the shape of a North American wigwam, but after a fashion to let in wind and rain, and this wretchedness in a country where the soil might teem with nature's bounties. There are extensive vineyards, and an abundance of fruit in the plains, such as walnuts, nuts, pomegranates, &c., produced with little enough attention to their culture, and in which a supine race is content to traffic, rather than till the ground or learn a trade. The Mingrelian peasants, the *glahy-katzy*, are invariably in tatters; they wear the *papanaky* or *bashlŷk*, and assimilate the Imeritians in many respects, except that they are even more indolent, and consequently poorer. The Mingrelians are among the handsomest of the people in Transcaucasia, and if the types they present were carefully considered, the opinion as to their extraction hazarded by Herodotus might stand good in our own times.[3]

[1] Dubois, i. p. 60.

[2] *Sotchynenye Kapnista. Ysdanye Alexandra Smyrdynà*, 1849. Vassily Vassílievitch Kapniste 1756–1823. The poetical odes and addresses of this talented writer so offended their Majesties of Russia, that his works were consigned to unmerited obscurity. His best production, *Yabeda*, 'Scandal,' was written in 1799.

[3] Herod. ii.; see also Apoll. Rhod. *Argonaut.* iv. 272. Æa was supposed to have been built by Sesostris, who brought over the Egyptians in the vain attempt to conquer Colchis, renowned for its gold.

The day was a great festival, and mounted parties of both sexes, for there are no vehicles of any description in Mingrelia, wended their way to the place where the feast of St. Elias[1] was being kept. Numerous as were the holiday-makers, we saw in them the better classes, who, although also poor, possess the secret of showing up well on such occasions.

In the course of the afternoon we went to Sosyry to take part in the festivities on the common, whither crowds were still hurrying to add their number to the several thousands already congregated. Many remained mounted, moving about leisurely and watching the dancers encircled by large groups gathered under the shade of the trees, their step being kept to the melody of voices and the clapping of hands.

I was presented to a princess of the house of the Dadian, who was receiving visitors at her husband's shooting-box, near the common. The ladies were seated together at one end of a terrace, and at the other were the gentlemen, smoking and talking loudly. I was invited to a chair at her side by the princess, a tall and handsome woman, dressed in a white satin *kába*, embroidered in gold, the *thav-sacravy* being ornamented with pearls and beautiful gems; her sister-in-law, a granddaughter of the last Tzar of Georgia was present, and to my relief spoke French, but the rest of the ladies preserved silence.

After a time the princess rose, gave some directions, and being followed by all the company, led the way to the common where chairs were prepared. On the party being seated, in order of precedence, a number of the princess's retainers set up a howl, and kept clapping their hands until a crowd gathered around, and a couple having stepped to the front, the *abhazouly* and the

[1] Christianity was introduced into Colchis in the reign of Justinian.

lezghynka, which it resembles, were danced. The movements in the *abhazouly* are the quickest, but less graceful, and were kept up with much spirit, especially by the females, who never seemed to flag ; pretty creatures they are too in Mingrelia, with their lovely oval faces, soft melting eyes and arched eyebrows, and raven tresses worthy the sacrifice of a Berenice. When a couple retired exhausted, a howl was set up and continued until they were replaced, and as I watched the exciting scene, I noticed that in some instances the man kept his hands closed, as he danced, the thumbs being extended ; to signify, I was informed, that he danced with his partner unwillingly, and would have preferred some other who was present.

Friends and acquaintances were continually approaching the princess with the day's salutation, when the females would stoop to kiss her hand and left shoulder, in token of their own inferior station ; the princess kissed some in return on the cheek.[1]

The Mingrelians would appear to enjoy themselves somewhat tamely, for their pastimes were limited to that of dancing. I saw no drunkenness or rioting, owing probably to the complete absence of booths and stalls and hawkers of refreshments, who they say are not needed. People coming from a distance bring their neighbours, and are entertained to dinner by their friends, who live at or near the place where the feast is held.

In the evening I proceeded by rail to Poti.

NOTE.—Strabo states that the city of Æa was close to the Phasis, which river descended abruptly and violently into Colchis, and received in the plains, among other rivers, the Glaucus and the Hippus. These two rivers the geographer specifies in all probability in consequence of their size, and if we are

[1] A similar act, significant of the highest respect, is *de rigueur* in Russia when an officer is the recipient of a mark of favour from the Emperor in person, for he acknowledges the honour by kissing His Majesty's left epaulette.

willing to accept the Kvyryly, as being the ancient Phasis, we may recognise in the Rion[1] on which Koutaïs is built, the ancient Glaucus, and the next large river the Tzhenys-tzkalys, 'horse river,' may be the Hippus.

Pliny records that Æa, a city 15,000 paces from the sea, had become the most celebrated among others, and that the Hippus and the Cyaneus (Tehour?) flowed from different directions into the Phasis, which also received the Glaucus. Might not the Surium of Pliny, from which the town (Souram?) took its name, be that tributary of the Phasis now called the Tzeherety, on the banks of which is Byelagory and other stations.

Where is the Charies of Arrian? Supposing the Rion at Poti to have been that river, then we must look for the Phasis in the Pytchora-retchka, a stream that flows through the swamps of Gouria into the lake Paleostom, which we would at once identify with the ancient mouth of the Phasis. On such a hypothesis, however, we should have to search amid those same swamps, which there is no reason for believing have ever been thoroughly explored and surveyed, for the lake mentioned by Strabo.

[1] The watershed of this river is at the mountain called by the natives *Pass'm'tà*, and flows through a country that abounded in the φασιανός, the Phasian bird so named after the river Phasis, and introduced into Europe, where it is known as the pheasant. Pliny tells us that pheasants were first taken to Greece by the Argonauts.

PEASANT OF MINGRELIA

CHAPTER XL.

SIXTY-NINTH AND SEVENTIETH DAY.

Swampy Country—Town of Poti—The *Rana variabilis*—Trade—Usurers—Mortality—Sect of the Scoptsy—Its Doctrines and Spread—Jackals at Poti—The Rock of Prometheus—Vigilance of the Police at Soukhoum—The Abhases—A Curious Custom—The Genoese at Soukhoum—Appeal to the Warriors of England—Turkish Remains—Omar Pasha—Bazaars at Soukhoum—Its Climate—Roads from Soukhoum.

THE railroad between Novo-Senaky and Poti traverses the most fatal swamps in Transcaucasia, where forests, the noble trees of which are perishing, literally spring out of quagmires and marshes flooded by the G'rma-ghely, 'deep canal,' since its course to the Rion has been impeded by the embankment constructed for the line of rails—an enterprise that cost the lives of innumerable victims, who were hurriedly buried where they succumbed at their work.

Progress in Russia is sluggish, however sure, so that the time is far distant when these marshes will be drained and the land reclaimed, after some plan similar to that followed by the Dutch in the drainage of their meers.

Twenty years ago the site of the little town of Poti was a morass. Its salubrity and adaptation to commercial purposes has been greatly improved of late years by the construction of high and well backed wharf walls on the river's bank, and since its introduction at Soukhoum-Kaleh in 1868, the *Eucalyptus globulus*

has been extensively raised at Poti from seed, with every promise of success.[1] No further efforts are being made to elevate the entire site upon which the town is built and is extending, but the effects of the noxious exhalations are partly counteracted by the construction of the houses, which are principally of wood, on huge logs, so that their floors are raised 5 feet or 6 feet above the ground, while the superstratum of the roads and foot-paths is attended to. Ditches cross each other in all directions, and were they kept clear of deposits, would answer the purpose of drainage for which they are intended ; they are full of frogs that croak hideously, creating an incessant clamour night and day. I asked our French landlord if any use was made of them : 'C'est bien dommage qu'il n'y a pas d'Italiens ici—ils les mangeraient bien vite ma foi!' was his keen reply.

The population of Poti is fluctuating, averaging, it is said, 8,000 souls independently of a garrison of 1,000 men, and is made up of Mingrelians, Gourias, a few Russians, Greeks, Armenians and Turks. Its prosperity depends upon transit trade, so that the number of inhabitants lessens or increases according to the changes in shipping and transit business, for there is no local produce. The town is consequently made up of hotels, *traktyrs*,[2] and lodging-houses. The chief exports are Indian corn (maize), wool, silk, walnut-wood and bosses, and boxwood, cotton being sent into Russia ; and the imports include manufactured goods, hardware, tin, sugar, salt, &c.[3] Living is expensive, and money loans are seldom transacted at less than 15 to 20 per cent. interest.

[1] The unusually severe winter of 1873–74 destroyed many of these young trees.

[2] Public-houses.

[3] From the returns at Poti for the year 1874 :—

Imports	2,027,153	roubles.
,, for transit to Persia . .	782,715	,,
Exports	4,636,263	,,

Poti is the head-quarters of a body of usurers, chiefly Armenians, into whose possession the property of the nobles of Mingrelia, Gouria, and Imeritia is rapidly passing. When those lords of the country were deprived of all authority over their peasantry, considerable pensions were awarded them in lieu; but unrestrained indulgence in a growing taste for comforts and luxuries[1] has led to their becoming gradually involved in serious difficulties, resulting in the mortgage of their estates and houses at ruinous interests; and from never being in a position to repay the capital borrowed under extortionate terms, their properties remain in the hands of the money-lenders, and they are glad to accept employment in the service of the State.[2]

The busy scene at Poti is at the market-place beyond the public gardens, where are a number of dirty stalls reeking with hot salmagundi and compounds offensive to the senses, eating- and coffee-houses, and numerous rude wooden erections in which fish, meat and vegetables are sold, and where salesmen hawk poultry, salted fish, cheese, hides, cotton goods, amber and jet ornaments, horn-handled knifes of curious make, and other objects.

If the death registers, which represent the mortality at Poti for the years 1872-73 to have been at the rate of one per cent. per annum, are to be relied on, then the climate of Poti is much maligned; but the swampy nature of the land upon which the town is built needs only to be seen, to satisfy the most credulous that such reports should be received with caution; and when 157 fatal cases of small-pox occurred during the epidemic in this town in the spring of 1873, and frames already enfeebled by the climate

[1] Prince Bariátinsky is said to have encouraged their extravagance by every means in his power when governor-general of the Caucasus.

[2] I am indebted to Mr. D. R. Peacock, U.S. Consul, for information on Poti.

fell easy victims to the loathsome disease, the official return represented the number of those deaths at 40 only.

At Poti are frequently to be seen the followers of a sect that causes much uneasiness to Russia. I allude to the sect called the *Scoptsy*, 'mutilated,' the successors of the *Hlisty*, 'people of God,'[1] who believed that the Almighty descended to the earth at Rome and Jerusalem, and that the Christian religion and its sacraments, which flourished for many years afterwards, was annihilated by the antichrist; but upon the supplication of the 'people of God,' Jehovah descended a third time, in the person of Daniel Philíppovitch of the district of Yourieff, and for the enlightenment of Russia in the true faith, one Ivan Timaféyevitch Sousloff was invested with the deity, thereafter becoming the real Christ, the son of God. The God Jehovah then gave twelve commandments for the guidance of his people, and the Christ, Ivan Timaféyevitch, established meetings for worship, and certain prophets after election became inspired by the Holy Spirit. Daniel Philíppovitch rejected the Scriptures, and commanded the people to be guided by the Holy Spirit as revealed by their prophets, who were the source of all human wisdom. The great object in life, viz. to meet with a mysterious death like Adam, and to rise again mysteriously as Christ did, was only to be secured by doing penance, and enduring such privations as fasting, chastity, the self-infliction of torture, the mortification in one's self of all that is worldly, and the renunciation of all the gifts of nature in the search for divine inspi-

[1] In his treatise on 'the people of God,' M. Dobrotvorsky assumes that their teaching was introduced from the West, by the Zaparogue Cossacks; but the *Protoyerév* Roudakoff (*Hist. of the Orthodox Church*, St. Petersburg, 1866) asserts that this heresy is an offshoot of quakerism brought into Russia by a foreigner named Kullman, towards the close of the seventeenth century.

ration—the human heart being the true temple of the Lord, and not the visible Church with its priests and ordinances.

The moral obligations of the Hlisty were as follows:—They were not to drink wine or beer; they were not to show themselves on Sundays and feast days, for they were to spend their time in prayer; they were not to pronounce the name of the devil, sing profane or obscene songs, and they were not to steal. The unmarried were not to marry, and the married were to unmarry; that is to say, the man was to live with his wife as if she were a sister, and they were to love and believe in the Holy Spirit.

Towards the middle of the eighteenth century, some of the Hlisty who had worked themselves up to the highest degree of fanaticism, in their enthusiastic desire to observe strictly the doctrine which enjoined absolute chastity, resorted to extreme measures, and the frenzied sectarians of both sexes having suffered mutilation, went about spreading the new and pernicious doctrine, which received a fearful impulse, first, during the excited state of the lower classes upon the sudden death of Peter III. in 1762, a few days after his abdication, and afterwards during the short but confused reign of the Emperor Paul.

When Alexander I. ascended the throne, the Scoptsy took advantage of the clemency exercised by that sovereign in the early years of his rule, to advance their insane schemes, which comprehended the organization of a theocracy for the conversion and government of Russia, elaborated by one Eliansky, amd directed by the celebrated apostle Andrè Ivanoff;[1] and then commenced the system of oppression and persecution that condemned so many of those misguided wretches to banishment, the places selected for their deportation being Yekaterynbourg, Dinamund, Maran near

[1] *The People of God; Historical Researches*, N. V. Reoutsky, Moscow, 1872.

Poti, and Elyzavetopol; but they are now permitted, under the mild rule of Alexander II., to roam whithersoever they please.

The Scoptsy are industrious, honest and truthful; the men are easily recognised by their beardless and wrinkled faces, and effeminate voices. The latest proceedings taken by the State against a large number of the sect, were instituted in the government of Kalouga in 1872.

During the past night a great howling and barking was set up by the watch-dogs of the houses about the hôtel, and continued with little intermission for several hours. In the morning we were informed that the restlessness of the dogs was occasioned by the jackals, who are quickly scented as they prowl about the streets in search of prey.

The departure of the steam tender was fixed for 8 A.M., but with customary unpunctuality it did not leave the river until 9.15; the vessel was uncomfortably crowded, the accommodation and attendance being of the worst description.

On clearing the land there appears to the north of Poti, beyond the plains of Mingrelia and Imeritia, an isolated-looking eminence called the *Letchgoúmskaya garà*; the prominent position of this mountain, as it appears to mariners, suggests the idea that it may have presented itself to the ancients as being the rock of Prometheus. On passing Cape Kodor, where the coast is low but well wooded, the attention is attracted by a large-looking edifice that overtops the trees; it is the old archiepiscopal church of Dranda.

At 5 P.M. we anchored off Soukhoum-Kaleh, where a body of police were obstructing the pier, and requiring every passenger to show his passport on landing. It is a good maxim never to speak other than one's own language in the presence of difficulties in a

foreign country; I therefore held my peace when asked for my passport, which I had left on board, and after persistently repeating, *Anglytchanyn*, 'Englishman,' was permitted to move on, while several travellers without their papers, having ventured upon offering explanations, had to return to the ship to procure them. I afterwards learned that an Italian who attempted to land later in the evening, was arrested and carried off to prison, being the person of whom the police were in search.

The natives of Abhase, of which Soukhoum-Kaleh is the most important town, are mentioned for the first time as the Abaschi by Arrian; according to Pallas, their national appellation is Absnè. The Abhases are at once distinguished from other populations by the dark brown clothing and *g'h'tapt*, or *basklŷk*, universally worn by them; they are always armed, the most needy even having the cartridge-sockets sewn to the breasts of their coats, are a wild race, second only to their neighbours the Swanny in lawlessness, and addicted to thieving, one of their oldest characteristics, for in ancient times the people on these shores were formidable corsairs. The Abhases are an indolent people, whose only pursuit is that of rearing cattle, although their rich forests are capable of abundant supply; they are tall and slight in appearance, with gaunt hungry features and rough manners. Many were converted to Christianity in the reign of Justinian, but their churches have disappeared and they themselves have long since relapsed into heathenism, for the Abhases are truly heathen. They speak a dialect assimilating that of the Circassian tribes, and not understood by their neighbours on the south and east. Mr. Hyde Clarke tells us that he observed resemblances between the Absnè or Abkhass language of the Caucasus and those of northern Africa, an opinion confirmed on later examination.[1]

[1] Journal of the Anthropological Institute, &c., vol. iii. 1874, p. 181.

Evliya Effendi relates that in his time 'the Abhases had the custom of putting the body after death into a wooden coffin, which was suspended to the branch of a tree; near the head of the coffin was made a hole, that the deceased might look through it to heaven; bees entered the coffin and made honey, enclosing the body in it completely; at the proper season the coffin was opened, the honey taken out and sold.' I have it on the authority of a Russian gentleman who is in the habit of spending much of his time shooting in the mountains, and yachting off their coast, that it is still the custom among some of the Abhases to suspend their dead to the branches of trees in their forests, which creak as they are swayed by the wind, and produce melancholy and mournful sounds.

The Genoese, who had extensive commercial relations with the Caucasus, founded a colony here, the earliest mention of the appointment of one of their consuls being in 1354. But there must have been a considerable community of Christians from the West at Sebastopoli,[1] or Senascopoli, previous to this date, for in the reign of 'the first knight of Europe', our

> Great Edward, with the lilies on his brow
> From haughty Gallia torn,

the place was a bishop's see, as would appear by a letter that was addressed to the archbishop of Canterbury and the bishops of England collectively, by Peter bishop of Senascopoli,[2] in which that prelate complains of 'the oppression practised on the Christians in the East, who are carried off into slavery, an infamous traffic he is unable to suppress, because the local authorities who be-

[1] See vol. i. p. 19 for this name.

[2] A diocese the thirty-fourth in precedence in the hierarchy under the Patriarchate of Photius.

long to the schismatic Greek religion are inimical to him; he therefore entreats the bishops of England to present to the mighty warriors of England, who fight for GOD and aspire to power, the bearer of the letter, one Joachim of Cremona, once a wealthy shipowner, then a poor man, but ever zealously devoted to the cause of captive Christians in Georgia.'[1]

No monuments are left of these Christians of the fourteenth century, and all that remains of their successors the Turks, is the fortress built in 1578 by the Sultan Amurath III., over the entrance to which is a marble slab with an inscription in Eastern characters; the walls to seaward have fallen over and lie in huge masses under water.

In the Woronzoff botanical gardens, named after the late prince, there is a goodly collection of exotics, including tropical plants, but tidiness is disregarded, and so is the necessity for weeding. It was at the back of these gardens that the Turkish forces were encamped, when Omar Pasha landed at Soukhoum-Kaleh from H.M.S. Cyclops in October 1855, to assume command of the expedition for the invasion of Imeritia and relief of Kars.

At the bazaars, which are poorly supplied, noble cherry pipe-sticks are to be bought for a trifle, also the curious rifle-rests of the Abhase mountaineers, converted by speculators into walking-sticks. The stalls are kept principally by Armenians, and Greeks ply the boats for hire in the bay.

A delightful view is obtained from the military hospital, situated in a wilderness of beautiful vegetation, to the west of Mount Basta. These heights, it is said, are secure from the assaults of fever, but few people care to live at Soukhoum, for the local

[1] This interesting letter, which it would appear never reached its destination, is preserved in the public library at Ratisbon. *Cod. Lat.* 14621, *S. Emm.* 621. See Appendix XIV.

authorities admit the mortality in the sickly season to be at the rate of 3 per cent.; it is impossible, however, to learn the exact truth.

There is a good bridle-path from Soukhoum to Touapse, with intermediate halting-places at Pytzounda, Gagry, Adler, and Lazareffsky. Striking inland from Touapse, a ride of nine miles takes the traveller through Gvysh'h peryval, to the village of Elysavetopol, whence roads diverge to Maykon for Transcaucasia, and to Yekaterynadar for Russia, Taman and the Crimea. I learnt from an officer who attended the Grand Duke Michel as aide-de-camp, when H.I.H. visited those parts, that the scenery and general appearance of the country, especially in the mountain passes, is superb. Horses are obtained at Soukhoum, but the traveller would have to rough it, were he even provided with the official document from the authorities at Tiflis, which requires that the *starshynàs* shall afford assistance, and procure accommodation when needed.

At sunset we were transferred from the tender to the steamer that would leave in the morning, upon its return voyage to the Crimea and Odessa.

CART OF ABHASE AND IMERITIA.

CHAPTER XLI.

SEVENTY-FIRST TO SEVENTY-FOURTH DAY.

The Bora at Novorossisk—Salt Supply—A Rouge and the soi-disant Prussian—Kertch—Arrival at Theodosia—Population past and present—Distinguished Travellers at Caffa—Pope Clement's Tower—Christian Churches—Museum—Antiquities—The Prison—Treatment of Prisoners—Roads from Theodosia.

WE left Soukhoum-Kaleh at four in the morning, and touching at Sotcha, Touapse, and Novorossisk, reached Kertch at 3 P.M. on the following day. When near Novorossisk, we experienced a *bora* or mountain squall, accompanied by a change in the temperature which produced the usual excitement among the passengers, who unpacked their pelisses and overcoats, and immediately entered upon the cuddle system.

Excepting the small craft that are occasionally seen making for the coast of the Caucasus with cargoes of salt from the Crimea, there is little stirring off the Russian shores in the Black Sea. Some salt lakes in the peninsula are private property, and are let either on long lease or by the year, upon the agreement that one copeck is paid for every *poud* of salt produced during the season; the income derived from these private salt lakes amounts to about 1,000,000 roubles annually. Lakes that are the property of the crown, and are worked by artificial means, are let on advantageous terms, twenty-five such lakes yielding on an average 5,000,000 *pouds* yearly; but the self-producing lakes, divided into lots, which were formerly

let by the Crown, at one copeck per *poud* obtained, are now let to the highest bidder, and realise from five to ten copecks per *poud*, according to the quality of the salt; these yield 10,000,000 *pouds* yearly, so that 15,000,000 *pouds* of salt is the usual supply under favourable circumstances. The whole of this produce finds its way into Russia and Transcaucasia, with the exception of a certain quantity that is smuggled into Turkey with the greatest effrontery. From 5,000,000 to 7,000,000 *pouds* is transported by land through Perecop, Tchongar, and Ghenytchesk, in carts drawn by oxen; the rest is shipped at Saryboulatt, Ak-Mésjyd, Eupatoria, Kertch, and Theodosia, and discharged at Odessa, Nicolaïeff, Kherson, Berdiansk, Rostoff, Taganrog, and the ports of the Caucasus. Salt entering Russia is excised at thirty copecks per *poud* (local consumption, which is insignificant, not being taxed), and the entire revenue accruing to the Imperial Government from the salt lakes in the Crimea is estimated at 12,500,000 roubles, of which, 1,500,000 roubles is paid in the government of the Taurida alone, where much salt is consumed in the curing of hides and the salting of fish.

One morning after breakfast we were entertained to a little excitement, which broke in pleasantly upon the monotony of the voyage. Among the passengers was a little Frenchman with a prodigious *salsifis*, who had amused hi self from the hour of his embarkation by anathematising the late Emperor of the French, exalting *notre France*, eulogising her progress under republican and democratic institutions, and prophesying retribution and confusion to Germany, and the Prussians in particular. He was in the middle of one of his accustomed outbursts, which afforded general amusement, when a passenger silently opened the piano and commenced to play; but he had scarcely executed three or

four bars, when the little Frenchman jumped up, and in a twinkling was by the side of the performer. 'What is it you are playing before me, Sir?' he asked. '*Was ist des Deutchen Vaterland!* and I am a Prussian, Sir!' replied the unknown, rising and confronting him. 'You a Prussian?' cried the Frenchman, giving way to the most immoderate laughter: 'You a Prussian? Ha! ha! ha!' The assertion was nervously repeated, and the finger of caution raised. 'Oh! ha! ha! mais comment! vous un Prussien! par D— je vous connais pour un Juif de Kalafat! un vrai Juif de Kalafat!' repeated the Frenchman, looking around with a self-satisfied air. Again was the finger held up in an attitude of menace. 'Oh!' continued the democrat, 'il n'y a pas à craindre —il n'y a pas à craindre d'un Juif de Kalafat qui se donne pour Prussien, et qui voyage en première classe, pendant que sa mère se trouve en seconde!' 'C'est faux, Monsieur!' said the unknown. 'Oui, Monsieur,' interrupted the little Republican, 'votre mère voyage en seconde, et vous osez mettre votre pied ici! Ba—a—a ah!'—Collapse of the agitated stranger, who immediately retreated out of the saloon in a state of confusion, and decided victory of the Red.

The Frenchman's statement proved to be correct; for the *soi-disant* Prussian's mother was actually a second-class passenger, while he himself, who certainly had nothing of the frank and sturdy German about him, was enjoying the superior comforts of the after saloon.

We landed for a few hours at Kertch, where a military band was playing on the *boulevard*, crowded with fashionably dressed ladies and numerous officers in uniform. The well-lighted tables at the restaurant were all occupied by visitors, enjoying

their *zakoúskas* and suppers, under the bright star-lit sky of a warm evening in August.

At 11 in the forenoon of the next day we received passengers from Taganrog, and steamed out of the straits for Theodosia, where the vessel was secured to the quay at 6 P.M.

The quarters we found were in tolerably clean condition. At the Moskovskaya Gastynnytza, 'Moscow hôtel,' the good old Russian custom is observed, of supplying one sheet only to a bed.

Theodosia is far from being a Tatar city, nor has it been Russianised; irregularly built, with roughly paved streets, an absence of footways, and *loggie* for shops, there is much of the Italian provincial town in its appearance. Greeks, Jews, and Armenians in great numbers hold the trade, but their more successful competitors are at Kertch. Theodosia has become a favourite resort as a watering-place, and attracts during the season from 3,000 to 5,000 visitors, yet there is no good inn, and lodging-houses are wretched. It is said that the population numbers 10,000, but there was a time when Caffa enclosed 17,000 houses within its double walls of defence, inhabited by Christians of the Latin, Greek, and Armenian Churches; while the Israelites of two sects, who were obliged to live in the suburbs according to the custom of the times, occupied 4,000 houses.[1] Caffa was then the great emporium on the shores of the Black Sea, and an intermediate station between Europe and the countries in the East.

Guillebert de Lannoy, who went on a mission to the Holy Land upon the invitation of Henry V. of England, relates that he tarried nine days at Caffa, where he was received with distinction

[1] Schiltberger aus München—*Reise in den Orient*, &c.; *von ihm selbst geschrieben*, xxxvi. In 1642 Chardin counted 4,000 houses, 3,200 of which were inhabited by Mahomedans.

and hospitably entertained by the Genoese.[1] Athanasius Nikitin of Tver, also passed through Caffa on his return from India, in 1470;[2] and we have the account of another traveller, Ambrogio Contarini, Venetian ambassador to Persia, who severely censured the intemperance indulged in at the court of John III. at Moscow, from which city he went to Caffa, on his way to Mingrelia and Georgia.

Independently of the bishop of the Latin Church, an episcopate established by pope John XXII., there was a bishop of the Gregorian Armenians who formed a considerable proportion of the population of Caffa,[3] and a bishop of the Greek Church. These various communities of Christians had their cathedrals, churches, and convents, the Jews and Mahomedans their synagogues and mosques; and yet of so much lustre, how little is now left!

The episcopal church erected in the fourteenth century, converted into a mosque during Turkish domination, and now restored to a Christian temple, is remarkable from having an oriental dome in combination with a steeple tower. Another ancient church is for the service of Roman Catholics, and a third is the Armenian church of the Archangels. The church of Sourp Sarghis, in close imitation of the style of architecture in Armenia, is of very ancient date, an edifice covered with numberless inscriptions and crosses, and having a handsome porch.

From a once formidable fort by the seaside, at the north end of the town, may be traced, upon careful examination, a ditch and the foundations of eight or perhaps ten towers, that were connected with each other by a wall which encircled the city to the east end as far as the citadel, where is now the quarantine ground.

[1] De Lannoy, *Voyages et Ambassades*, &c. p. 42.

[2] Karamsin, vi. p. 456, and note 31.

[3] After the conquest of their country by the Horde, 1262, there was an exodus of Armenians to Astrahan and Kazan; many of them emigrated to the Crimea.

At an angle of the latter fortification, still stands the tower that was erected at the personal cost of pope Clement VI. in 1348, as is recorded in an inscription that has been removed from its walls to the museum.

ANNIS MILLE DEI TRECENTIS OTTO QUADRENI MENSSE
MAÏ FUIT OCTAVA LUCE PATENTE MAGNI PONTIFICIS CLEMENTIS
GRACIA DATA CRUCIS IN AUGMENTUM. HEC TURRIS HEDIFICATA.
INNICIUN SUMPSIT. FUNDATA PRESTITE. YHESU E(EST)MALIS IN
STRAGEN. CUNCTIS LAUDENQUE SUPERNI PRESULEM ERMIRIUM
TU(N)C CONSULEM E(SS)E PATEBAT NOMINE MONDINUN. QUEN XHS (CHRISTUS) VE
ERE REGEBAT PROTEGAT HANC DEUS. CUIUS VOCABULO TUTA
SENPER. ERIT LAUDENQUE. SUAM CONTINUO PUTA.[1]

Clement's tower is the farthest from the sea on an elevated site, and was intended as a defence against enemies from the west side.

Although the inscription is much worn and difficult to decipher, the year at the first line is fairly distinct and reads more like 1308 than 1348, the date assigned by M. Jurgievitz. The pontificate of Clement V. lasted from 1305 to 1316, and Caffa was raised to a bishop's see in 1318; some doubts being generally entertained as to the correct reading, it appears more probable that a bishop should be appointed to the city after measures were taken for its defence than before; in which case the tower would have been erected by pope Clement V.

The museum is an incongruous building on a hill overlooking the town. In the collection of antiquities are numerous coins of the Pontus and of the Milesian colonies on the shores of the Black Sea, specimens of ancient pottery, and inscriptions and

[1] From an article by Prof. Jurgievitz in *Zapysky Odess. obshtch.*, 1875, xi. p. 401. I am indebted to M. Verebroussoff of Theodosia, for a photograph of the slab.

armorial bearings of the fourteenth and fifteenth centuries from the walls of Caffa. Attached to the museum is a mortuary chapel to the memory of General Katlareffsky, a distinguished Russian officer.

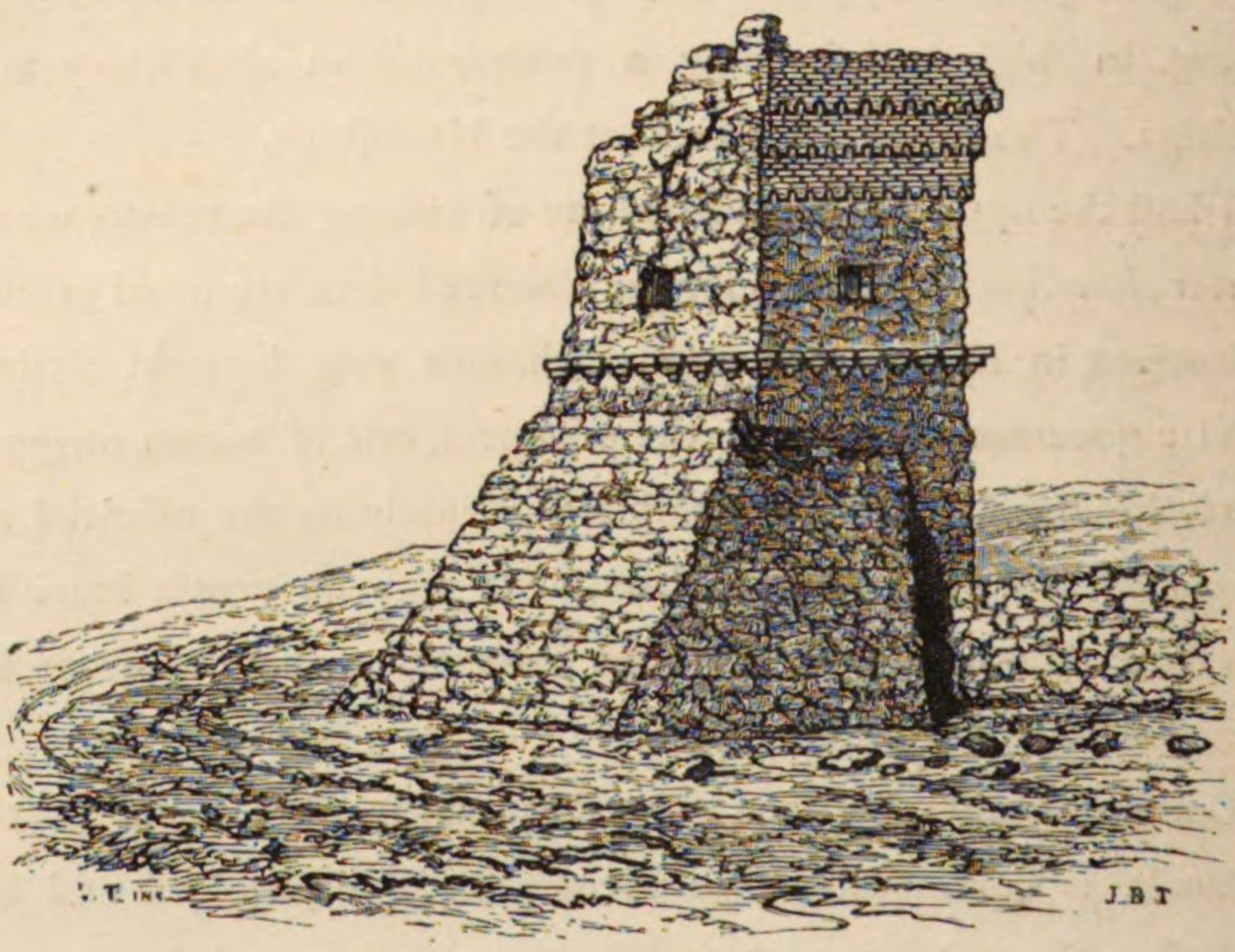
During the excavations that were conducted at Theodosia a few years ago, objects that may unhesitatingly be classed among the choicest specimens of the goldsmith's art in ancient Greece, that have yet been brought to light, were found in a small barrow near the citadel; they include a necklace and pair of earrings in gold of exquisite workmanship, the subject upon each earring, in high relief, being a representation of Victory in a quadriga. These gems of art are at the Hermitage.

I had the opportunity afforded me of visiting the prison, where greater cleanliness and decency are observed than are usual in such institutions in Russia; but serious charges were brought against the vice-governor by some of the prisoners, one of whom stripped the clothes off his back and exhibited privately to the official I accompanied, the wales that had been dealt with no gentle hand by the officer, who was in consequence instantly suspended from his duties, pending further enquiries.

Communication between Theodosia and other parts of the peninsula is commodious: to Kertch, to Sympherópol and beyond, by the regular post-roads; there is a good bridle-path to Soudak through the villages of Noskoï-most, Soultan-saraï, Koktebel, Otouz, and Koze, and on to Yalta, passing Koutlak, Kapsh'orr, Arpatt, Ouskyoutt, Touak, Kourou-ouzỳn, Aloushta, &c.; and it is in contemplation to connect the Sea of Azoff and the Black Sea, by a railroad from Theodosia to Ak-Manaï.

I should have preferred leaving Theodosia upon the day of

arrival, but post-carts and horses were detained for the post-master's inspection; departure was therefore postponed, the hamper at the inn, and horses at the station, being ordered for four o'clock in the morning.



NORTHERNMOST GENOESE TOWER. THEODOSIA.

CHAPTER XLII.

SEVENTY-FIFTH AND SEVENTY-SIXTH DAYS.

Departure from Theodosia—Esky-Crim—Batou Khan—The Kiptchaks, Polovtsy, or Comans—Ydegou—The Crimean Horde—Title of Ghyrey—The Khan a Prisoner of Turkey—Alliance of the Khan and John III.—Annihilation of the Great Horde—Invasion of Russia by the Khans of the Crimea—Moscow destroyed—Resources of the Crimean Khanate—Russia's Invasions of the Crimea—Annexation of the Peninsula—Importance of Solghat—Kyzyl-tash Church—Valley of Tarak-tash—Vineyards—Soudak—The Mongols—Fortifications of the Genoese.

THE *pereclodnáya* and post-horses ordered for four o'clock were at the hôtel door punctually at six, the hour privately fixed upon for starting. After clearing the town an uninteresting steppe is traversed, where large tracts remain uncultivated from a dearth of population; but beyond the first post-station at Krynytchky, old tombs and ruins are seen cropping out of the ground in every direction, as Esky-Crim is approached through a valley between Balshóy Agarmỳtch and Máloy Agarmỳtch, two hillocks on the west side, and Mount Kára-boúroun, probably the Taphros of Ptolemy, on the east.

The name of Esky-Crim, 'Old Crim,' was given by the Tatars to the ancient city of Solghat or Solkhat, after its destruction and the removal of their capital to where is now Baghtchasaraï. Solghat was the residence from the thirteenth century of the emir of the khan of the Kiptchaks, or Polovtsy as they were called by

the Russians, and Comans[1] by the Byzantines, names given to Turk tribes of the Kirghiz steppe who spread themselves along the shores of the Black Sea about the year 1055, and possessed themselves of Khazary, by which name the Crimea was known to them. Their sway was of short duration, for the Mongols, after devastating Georgia and defeating the Alains in the mountain passes of the Caucasus, swept over the territory of the Kiptchaks and drove the inhabitants before them.

After Batou, the grandson of Zenghiz Khan and the chief and most powerful of the Zenghiz princes, had founded a new horde, he assumed the sovereignty of Kiptchak and of all the Tatars of the west, and established his head-quarters at Etil on the banks of the Volga, calling his capital Saraï ;[2] his dominion at the time extending from the Kirghiz steppe to the Danube, included the Taurida, which fell to it in 1237. The existence of Solghat probably dates from this period, for it is mentioned in the geography of Aboulfeda, 1271–1331, as being one of the chief cities of Al Kerym, 'the Crimea'—a city afterwards so vast, that 'it would have taken fully twelve hours to ride round it mounted on a vigorous horse.'

The horde of Kiptchak, called also 'the Golden Horde,' received the submission of Yaroslaf, Michael, and Alexander (Nevsky), to whom in 1249 the Tatars ceded in sovereignty the southern provinces of Russia, including Kief, recognising, in 1252, his title of Grand Prince. Russia continued to be ravaged by the Horde of Kiptchak until the defeat of the Khan Mamaï by the

[1] The Comans fought under the standard of Alexis I. at the battle of Livounion in 1091, and they were the first to enter Constantinople upon the reconquest of that city by Alexander Strategopulo, the general of Michael (Paleologus).

[2] The summer residence was at Balghary, also on the Volga. The site of Saraï was accidentally discovered in 1840.

brave Dmitri (Donskoï) at the battle of Koulikoff in 1381, but tribute was again demanded of Russia as of old, after Mamaï had been succeeded by Toktamish, a descendant of the great Zenghiz Khan, who secured to himself the support of Tamarlane. The claim being opposed, war ensued, the new khan marching upon Moscow with his legions, and burning that city (1383) with the treachery worthy only of a barbarian; his success and ambition incited him to turn his arms against Tamerlane himself, who punished him for his ingratitude and temerity by defeating him in two battles in the year 1395. Tamerlane also seized upon Saraï the capital, and after having seated himself on the throne, he left the Horde, in his own words, 'to the consuming breeze of destruction.'

Toktamish was put to flight in 1399 by Timour Koutlough, a grandson of Tamerlane who reigned in his stead until 1401, after which the sovereignty of the Horde was disputed and held by several khans, while Ydegou, a celebrated general, led the forces to battle. This old warrior, who was an uncle of Timour Koutlough, seizing a favourable opportunity during the period of these dissensions, and while a son of Toktamish was the ruler, gathered together the various tribes on the shores of the Black Sea, including that of the Nogaï of Azoff, and placing himself at their head, formed an independent Horde; but at his death each of his sons strove for the supreme power, which led to civil war and to their own extinction.

The Tatars who occupied the Crimea, at length proceeded to the election of a khan for themselves, when the choice fell, *circa* 1428, on a youth of eighteen, named Hadgy, a descendant through Toktamish of Zenghiz Khan. He had been snatched from death in his infancy by a poor man named Ghyrey, who brought him up

as his own son, and as an expression of his gratitude, Hadgy added the name of Ghyrey to his own, on becoming khan of the Tatars of the Crimea, a distinctive appellation that was assumed by his successors. Hadgy Ghyrey, better known as Dyvlett Hadgy Ghyrey, subdued other tribes and founded a new Horde, and taking up his residence at Solghat, declared himself hostile to the Genoese, refusing to listen to their overtures for peace. Carlo Lomellino, thereupon marched on Solghat from Caffa, after his reduction of Cembalo in 1434, with the intention of forcing the Khan to terms; but he met with a crushing reverse, and the Italians were thenceforth constrained to pay tribute to their uncompromising enemy.[1]

The Khanate of the Crimea enjoyed its independence until the conquest of the peninsula by Mahomet II., who at the same time carried the Genoese away into captivity. The Khan Mengly Ghyrey, a firm ally of the Grand Prince of Moscow, was made prisoner and taken to Constantinople, but the Sultan sent him back to rule as a vassal, having given him the preference over several pretenders. Mengly was afterwards attacked by the great Horde, and deprived for the second time of his dominion, but he soon recovered it, to find his capital, Solghat, completely destroyed.

Upon his subjugation of Kazan and Novgorod, John III., Grand Prince of Moscow, entered into an offensive and defensive alliance with Mengly Ghyrey, with the determination of resisting the pretensions of the Great Horde which had oppressed Russia for more than two centuries, and upon the first occasion of the ambassadors presenting themselves according to custom, to demand the yearly tribute, bearing with them the *basma* or image of

[1] Heyd, *Le Colonie*, &c. ii. p. 146.

the Khan, John seized the emblem, and dashed it to the ground, commanding at the same time that the ministers should be put to death, one only being left alive to carry back the tale.[1]

Ahmed, the Khan of the Great Horde, then set out to invade Russia, and his army and that of the Grand Prince met on the banks of the Ougra. Whilst Ahmed awaited his allies the Lithuanians before taking the offensive, Mengly Ghyrey was giving them battle, and the Russian prince remaining undecided, awaited the Tatar attack; but the opposing armies were overtaken by winter, and Ivan having withdrawn to Borofsk, Ahmed turned back, to meet with his death at the hands of a rival at Azoff. The assassination of Ahmed led to the breaking up of the Horde, which was completely annihilated in 1502 by the Crimean khan, and Russia thenceforth breathed more freely.

Notwithstanding the close alliance that had existed between Russia and Mengly Ghyrey, that khan, at the instigation of Lithuania, invaded the Russian provinces as far as Riazan. His successor destroyed Varonesh and Nijny Novgorod by fire, and besieged Moscow, but withdrew upon the Grand Prince Vassily consenting to pay tribute. The southern provinces thereafter became the battle-fields on which the Muscovite princes fought for their independence against the Crimean khans, who, like the Great Horde, sought to enforce the payment of tribute. The rigorous nature of the climate kept the destructive hosts from permanently occupying the plains of Russia, and they contented

[1] John's predecessor, Basil, styled himself—Basil, by the grace of God, the great Monarch, Tzar and Sovereign of all the Russias; Grand Prince of Vladimir, of Moscow, of Novgorod, of Pskoff, of Smolensk, of Tver, of Yougory, of Perm, of Viatka, of Bulgar, &c.: Monarch and Grand Prince of Novgorod-Séversky (north Novgorod), of Tchernigoff, Riazan, Volok, Rjeff, Belsk, Rostoff, Yaroslav, Byelozersk, Oudory, Obdory, Condy, &c., &c.; yet was he forced once a year to stand within the walls of the Kremlin, and feed the horse of the Tatar chief with oats out of his own cap.

themselves with making periodical incursions to possess themselves of plunder, in lieu of tribute which the Russians refused to pay.

War, the malady of princes, as Erasmus calls it, was continued with much desolation, and to the frequent advantage of the Crimean Horde, for at one time the Khan was enabled to place his son on the throne of Kazan, at another, Astrahan was won and Toula besieged; and in 1571, Dyvlett Ghyrey, who was burning to revenge himself for the loss of Kazan and Astrahan which were retaken by the Russians, advanced upon Moscow with 120,000 horsemen, burnt the city, and carried off to the Taurida, together with large booty, upwards of 100,000 captives.

The Crim Tatars were then at the zenith of their power—a warlike race, able, without an effort, to send 100,000 men into the field, at a time that their number of both sexes and of every age scarcely exceeded 1,000,000. In 1578, 40,000 of their troops were despatched to reinforce Moustapha pasha, the general of Amurat III. in his war with Persia; but they were completely beaten by the forces under Amir Hamza at Shirwan.

Among the more remarkable expeditions undertaken by Russia against the Crimea, were those under the leadership of prince Galitzin in 1688; but it was not until 1777, that the continued struggles between the Russians and Tatars were completely terminated, when Souvaroff dispersed the troops of Dyvlett Ghyrey, who fled to the Caucasus.

The Khan Sahym Ghyrey, already placed on the throne by Catherine, to the exclusion of Selym,[1] son of Dyvlett and rightful

[1] Selym met with his death in the attempt to recover his lost dominion. The life of his infant son Katty was saved by a dependent, who carried the child, then in his seventh year, to some relatives in the Caucasus. In 1803, when in his fifteenth year, Katty formed the acquaintance of two Scottish missionaries at Karayass, Messrs. Brampton and Mitchell, but he was soon claimed by a childless uncle, a Mahomedan, who proclaimed

heir, had lived many years at St. Petersburg whither he had been sent as a hostage, and he sought, upon his return to the Crimea as sovereign, to rule over his subjects in the Russian fashion. He desired to form a disciplined army, create a fleet, and hold a brilliant court; but the heavy expenses occasioned by these innovations forced him to arbitrary taxation, and a general revolt against his authority ensued. He called to his aid the Russians, who were not long in answering his summons, and after appearing in the country as allies of the sovereign, they remained as masters. The cession of Ghersety (Kertch), and Yeny-Kaleh to Russia was the return made by the Khan for the protection afforded him. He afterwards sought an asylum at Kalouga, but he left his place of retirement from a longing to proceed to Turkey, where he was arrested, sent as a prisoner to Rhodes, and decapitated. On August 1, 1783, the Empress Catherine issued a manifesto annexing the Crimea to her empire, and on January 9, 1784, was signed the treaty between Russia and the Porte, by which the former acquired the sovereignty of the Crimea. Russian troops poured into the Taurida, carrying destruction before them, and even razing towns. Caffa was ruined, and of 500 houses at Kertch, 30 only were left standing.

There was a time when Solghat was celebrated for its mosques, baths, and market-places. One magnificent mosque, with walls of porphyry and a court of white marble, was built in

him to be his heir. For the second time, however, did young Katty Gherey appeal to the missionaries, declaring it to be his determination to become a Christian, and with this end in view he addressed a letter in English to the secretary of the mission society at Edinburgh. Having received the support of the Emperor Alexander I., Katty proceeded to the Scottish capital to pursue his studies at the university, and during his stay in that city was married to Anne, daughter of J. Neilson, of Millbank, Esq. After his return to Russia, Katty retired to the Crimea, where he was possessed of some property that was given to him by the Emperor. He has left two sons and two daughters.

the thirteenth century by Bybars, ruler in Egypt; another noble mosque was erected in 1314 during the reign of Mahomed Khan (Ousbeck), 'by his slave Abdoul Hasy Ousouf, son of Ibrahim Esbaly.' The city received the rich produce of the distant east, even from Khiva, until the Venetians at Tana way-laid the caravans, to purchase the precious freights which they retailed to their own profit.

There are now at Esky-Crim an insignificant mosque, a Greek and an Armenian church; all has disappeared, even to the residence that was expressly built at the close of the last century for the reception of the Empress Catherine; and on the mounds of the undulating surface, beneath which lies hidden a city, are the wretched cottages of a few Armenians, Greeks, and Russians.

A little way beyond Esky-Crim, amongst the woods on the high land to the left, is the ancient monastery of Kyzyl-tash, 'red-stone,' so called from the colour of the porphyry on which it stands. A church built in 1871 was consecrated to the Virgin, as the protectress of a spring which has become celebrated for its healing properties.

The road to Soudak over Mount Yaman is bad, but it mends on entering the valley of Tarak-tash, where the rivulet of the same name courses between a succession of sterile and melancholy-looking heights, painful to look upon, their complete barrenness being scarcely relieved by the few tufts of the caper plant. But at the Tatar village of Tarak-tash commence the vineyards[1] and orchards that overspread the valleys of Soudak and Aïsava almost to the sea-shore.

[1] At Soudak and in the immediate neighbourhood, 12,864,000 vines are planted over 3,832 acres, which produce yearly 1,625,000 gallons of wine. In the year 1873, 211,000 gallons were exported. The wines of Soudak comprise Risling, Bordeaux, Tokay, Muscat, and a variety of Burgundies.

The existence of Soudak is believed to date from the year 212 A.D.; in olden times the Tatars called it Soudagh, and the Russians, Souroj; but the most ancient name, given to it, so far as is known, by the Byzantines, was Sougdaya. When a flourishing port and chief centre of commerce, the fame of Soudagh became so great, that the populations of the east were wont to call the Crimean peninsula by its name, and the Black Sea was known to them as the Sea of Soudagh. The Italians altered the name to Soldaya or Soldadia.

CHRONOLOGY OF SOUDAK.

212. Foundation of Sougdaya.
787. Bishop Stephen attends the council of Nicea.
1223. The Mongols take the city; Sougdaya becomes a dependency of the empire of Trebizond.
1239. The Mongols take the city for the second time.
1253. The monk Rubruquis is the guest of the archbishop; Sougdaya pays tribute to the Tatars.
1260. Arrival of Nicolo and Maffeo Polo.[1]
1282. The archbishop is raised to the dignity of metropolitan.
1287. The Venetians appoint a consul.
1322. Persecution of Christians, and remonstrance to the Khan Ousbeck by Pope John XXII.
1327. Their fortress and churches destroyed.
1358. Cession of Soudagh to the Venetians.
1365. Cession of Soudagh and eighteen villages to the Genoese.

On taking possession of Soudagh in July 1365, the Genoese commenced the construction of those defences which are the noblest monuments of their occupation on the shores of Gothia.

[1] 'It came to pass in the year of Christ 1260, when Baldwin was reigning at Constantinople, that Messer Nicolas Polo, the father of my lord Mark, and Messer Maffeo Polo the brother of Messer Nicolas, were at the said city of Constantinople, whither they had gone from Venice with their merchant's wares. Now these two brethren, men singularly noble, wise, and provident, took counsel together to cross the Greater Sea on a venture of trade; so they laid in a store of jewels, and set forth from Constantinople, crossing the sea to Soldaia.' Yule, *The book o Ser Marco Polo*, &c. i. p. 2.

They sustained a lengthened siege after the fall of Caffa to the Turks, and the last stand of the brave defenders, when their numbers were already decimated by famine, took place in a small church within the fortress, where they fought with desperation, perishing to a man. The church became their tomb, for the Turks left their bodies within it, and walled up the doors and windows.[1]

The fortifications of Soldaya extend along the slopes to the summit of a pyramidal mountain of rock, which rises almost perpendicularly some hundreds of feet above the sea, and is inaccessible except to the north-west. One inscription remains over the principal gate of the fortress, and on a slab to the right, inside the gate, is the following in Gothic letters :—

✝ MCCCLXXXV DIE PRIMA AUGUSTI GPRE REGIMINIS
HGREGYET POTENTIS VIRI DNI IACOBI GORSEVI HONOR
ABILIS CONSULIS ET CASTELDANI SOLDAYE.[2]

✝ 1385 THE FIRST DAY OF AUGUST DURING THE ADMINISTRATION
OF THE NOBLE AND POWERFUL LORD JACOB GORSEV
THE HONOURABLE CONSUL AND CASTELLAN OF SOLDAYA.

Within the works are shapeless masses of stone and brick, the ruins of barracks that were built by the Russians for temporary service upon the annexation of the Crimea, when ancient structures and picturesque battlemented walls, that had stood the havoc of war, and the wear of time for nearly five centuries, were wantonly pulled down for the purpose. Near them are the cisterns that supplied the mediæval warriors, kept filled from a spring outside the gate, which may have suggested the name of Sou-dagh, 'water mountain,' given by the Turk tribes. Over the

[1] Heyd, *Le Colonie*, &c. ii. p. 162.

[2] Dubois, v. p. 352 ; the date, sixth, seventh, and fourteenth words are now illegible. The name Gorsevi has been spelt Torseli by M. Jurgievitz, *Ghenoúézsky'ye Nádpysy V' Krymoù*, 1862.

basin at this spring is a figure in relief of St. George and the Dragon, a shield with the arms of the Adorno family, and an inscription scarcely legible.

The towers on the lines of defence are in a tottering state ; an inscription upon each in Gothic characters, but too high above the ground to be easily deciphered, records the time of its erection, the various dates being 1385–86–88–89–90–92–94, 1404–09–14–22. No steps are taken to preserve these interesting records, and as some are in great jeopardy, they must soon fall into destruction.

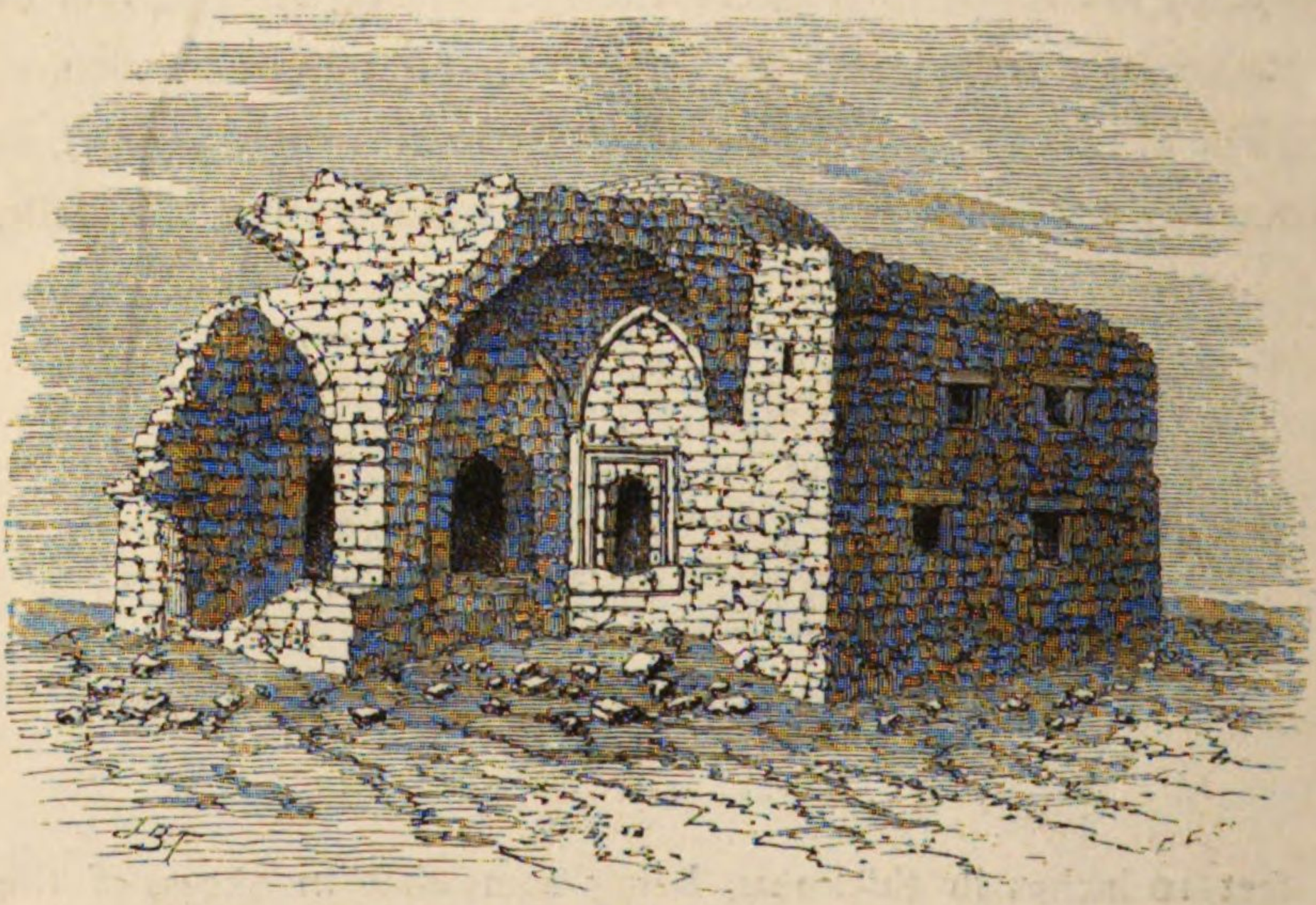
The central tower at the summit, with battlemented parapet, is a massive and noble structure of the fifteenth century, the walls,

INSCRIPTION AND ARMORIAL BEARINGS, ON MIDDLE TOWER, WEST SIDE.
MCCCLXXXXIIII.

4 feet 10 inches in thickness, being somewhat in excess of the remainder of the fortifications. Beneath the arch that admits to the court is a fresco, in which a central figure with nimbus is seated within an aureola, as it is usual to see the Saviour represented in Greek rather than in Latin churches. Another fresco inside a recess 10 feet high, on the east side of the adjoining tower to the west, has in like manner a figure with the nimbus, and on a marble slab at the apex of the recess are the three legs of a horse, *passant*, in relief ; the rest of the figure has been knocked off by mischievous hands at no very distant period. The frescoes are thickly spread with whitewash, which unhappily brings away the

colouring as it peels off. Sculptured crosses of various designs are over the loop-holes on the outside walls of both towers.

The 'look-out' tower on the highest pinnacle of the rocky mountain, called by the Tatars, KyzKoule, 'maiden's tower,' commands a glorious view to seaward, and along the coast far away to Ayou-dagh in the west.

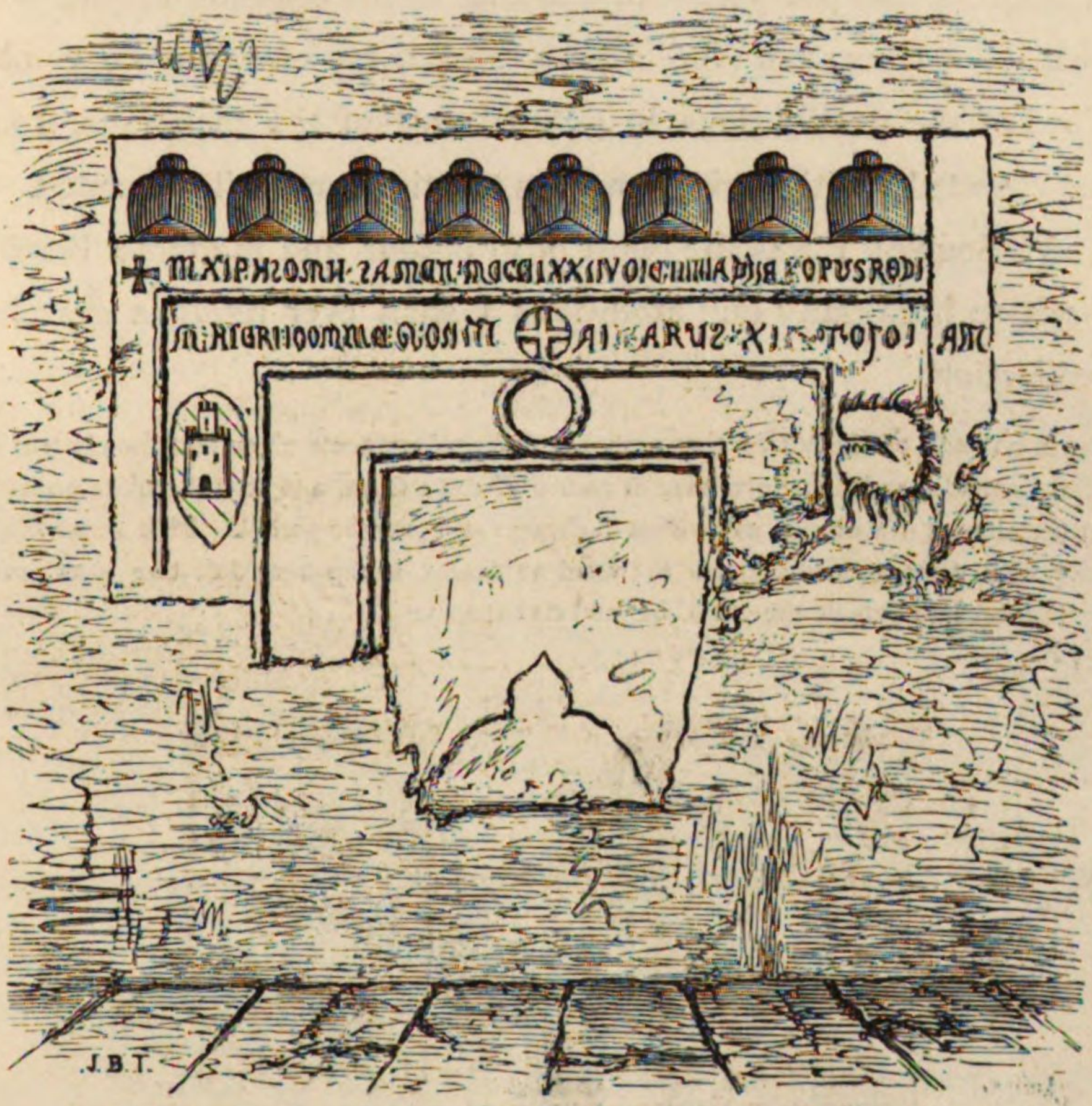


MOSQUE-CHURCH, SOUDAK.

One edifice only, an ancient mosque that was converted into a Christian church by the Genoese, and afterwards restored to its primitive use by the Turks, has survived the general ruin. It is a square building surmounted by a dome, and having a portico at the entrance on the east side; within, at the south wall, is the *almghrab* or recess seen in Mahomedan places of worship, ornamented with sculptured arabesques of the rose pattern, in which have been adapted armorial bearings and an inscription, of

the fifteenth century in Gothic letters, rendered indistinct, however, by thick encrustations of whitewash. According to Professor Jurgievitz,[1] the correct reading is as follows:

IN CHRISTI NOMINE AMEN MCCCCIXXIII[2] DIE IV IANVARII HOC OPVS FECIT FIERI DOMINE R CATALANVS CHRISTVS CVSTODIAT.



'ALMGHRAB' AND ALTAR SCREEN IN THE MOSQUE-CHURCH, SOUDAK.

Two lateral windows near the portico, are curiously enough ornamented in the style peculiar to Armenia and Georgia, and

[1] *Danesény'ye a pazédske V' Krym, v' zapysk. Odess. obshtch.* ix. p. 98.

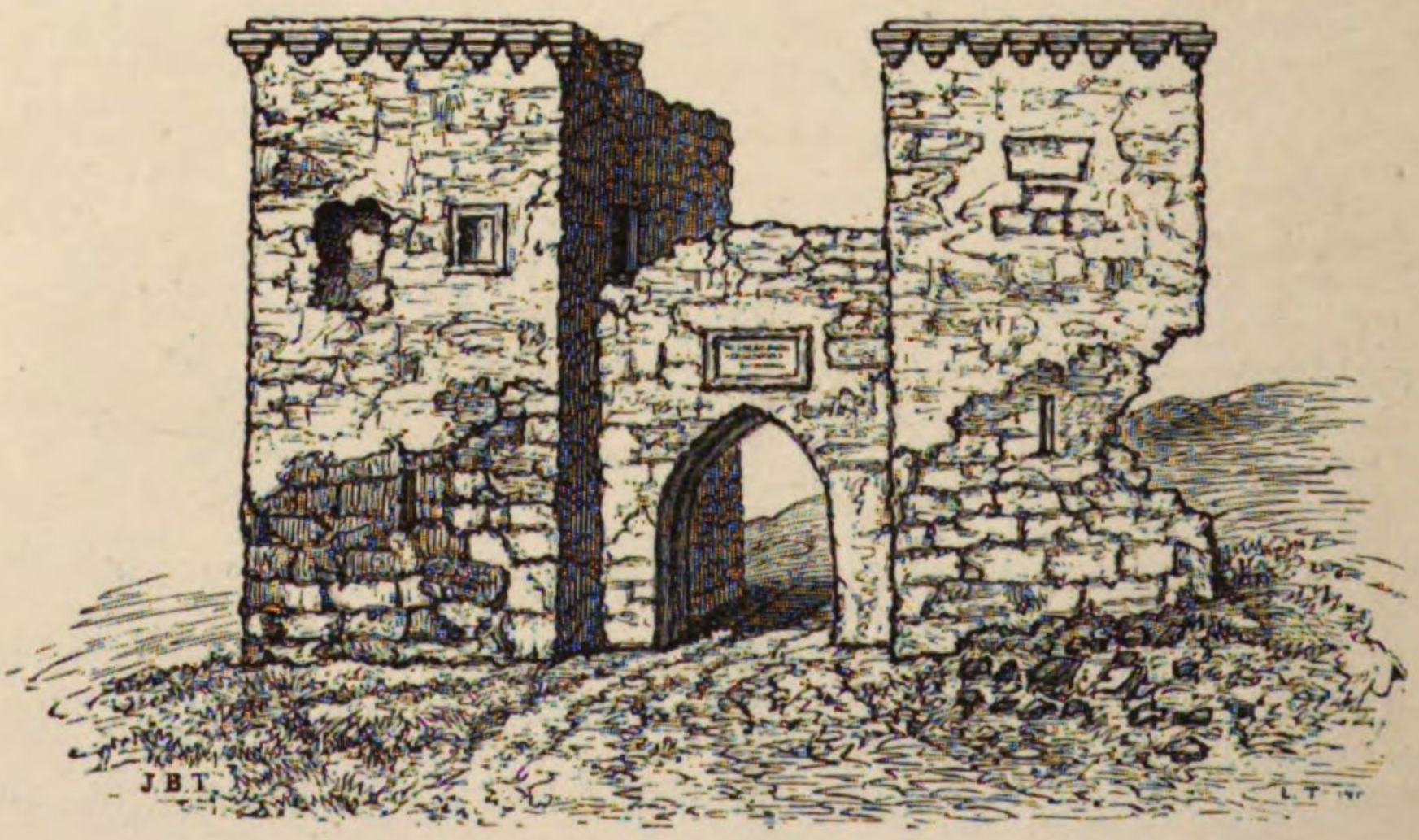
[2] M. Desimone, member of the Ligurian Society at Genoa, suggests, that the sign I should be replaced by the letter L, because the sign I in the date MCCCCIXXIII, cannot have been inserted without an object. In Oderico, Tab. iii. 2, the date is given as MCCCLXXXII (1382); but M. Desimone, who believes it to be 1473, states that although

over the door of entrance are traces of an inscription, of which the four last letters in the first line are EDEO; the YA of Soldaya, noted by Dubois, has disappeared, as has also the inscription he saw at the east corner of the edifice.

The descent to the bottom of the ravine on the west side of the fortress, and the ascent of the cliff to the opposite height, is a work of labour; but the superb and comprehensive view obtained of the fortifications in general and of the anchorage, from that elevated position, richly repays the time and toil expended.

At Soudak I was the guest of Monsieur and Madame Bertin, of whose hospitality and attentions I shall ever retain a grateful recollection.

there is no book of Massari for that year, antecedent documents show that the cisterns at Caffa, Cembalo, and Sougdaya were in course of restoration, and it is therefore possible that the altar at the church underwent a change at the same period. This supposition meets with some confirmation, if the word ATALANA, in the very defective inscription over the fountain outside the gates, be read CATALANA.



GATE OF GENOESE FORTRESS, SOUDAK.

CHAPTER XLIII.

SEVENTY-SEVENTH TO SEVENTY-NINTH DAY.

Road from Soudak—The Steppe—A pleasant *Yemstchyck*—The 'White Rock'—Kára-sou-bazar—Places of Interest—Bazaars—Tatar Cemeteries—Sympherópol—The old Town—Market-place—Gipsy Quarter—A drive to Saky—Supposed Site of Neapolis—Valley of the Salghyr-Kylboúroun—Source of the Salghyr—Byouk Ankoï—A *Molla's* Quarters—Ascent of the Tchadyr-dagh—The Grottoes.

BEYOND Elbously, the first post-station after leaving Soudak, the road turns to the left, and continues for some little distance over wooded and picturesque uplands where the hazel and walnut grows in abundance, until the pretty valley of the river Yndoll is traversed at Kyshlaou. At the 14 versts post, two barrows are passed, and at the same moment the first sight is obtained of the vast and endless steppe—a greyish expanse, with a horizon like that of a waveless ocean. There were signs of a good harvest on the cultivated land near the road, but the appearance of the country in general is sterile, with scarcely a tuft of even the wildest vegetation; the landscape would indeed be a cheerless one, but for the long, narrow strips of green that appear on the banks of little streams by which the plains are scantily watered, such as the Boulganack, dignified as a river in the Russian maps, but only a sluggish water-course, that finds its way with some difficulty to the Putrid sea.

I had an intelligent and pleasant *yemstchyck* on the lonely

and dusty road we had entered upon; he was a native of the government of Orel, a thorough Russian *moujyk*, cheerful, good-natured, and good-tempered. The horses seemed to know his voice, for they slackened their pace as he spoke coaxingly and in the most ridiculously endearing terms to them, nice sounding words that were repeated alternately with the most dreadful oaths, when the brutes would go faster, for the man never employed his whip, and in place of the cruel lash he sounded a shrill whistle which would set the animals off at a canter. The *yemstchyck* was an old soldier, who had served during the late war, notably at the siege of Silistria; when he ceased addressing the horses, he would relate how prince Gortchakoff disliked prince Paskievitch, and how prince Paskievitch found fault with prince Gortchakoff. He had never seen either of those generals, but he knew a great deal about them, he said, from hearsay, for they were the constant talk of the army during the campaign on the Danube.

At about 3 miles from Kára-sou-bazar, there are some curious-looking chalk cliffs named Ak-Káya, 'white rock,' that form the summit of an eminence 400 or 500 feet above the plain, and present the exact appearance of the walls of an extensive fortification, facing the south and west. Dubois, who ascended the hill, found several crypts of considerable dimensions, some measuring from 15 feet to 20 feet in height, and 40 feet in depth. The hill has been named the Tchyrýnskaya garà by the Russians, from the following circumstance.

The most powerful family in the Crimea, after the Ghyreys, was that of the Tchyryns, who enjoyed large possessions extending from Kára-sou-bazar to Kertch and many great privileges, for which they were indebted to a boy named Danghy who had saved the life of the last of the Ghyreys, when that family was being

exterminated in a general insurrection. Such privileges, and a sense of their power, incited the Tchyryns to form ambitious projects and set themselves up in opposition to the khans, and at the least cause for discontent, their chief, who bore the title of Tchyryn, assembled his partisans with their retainers, when all followed him to the top of the 'white rock,' where they united in forming plans of revolt.

A remarkable feature on entering the town of Kára-sou-bazar, is the large number of well-dressed Tatar mendicants, mostly females, that are seated by the road-side begging, many we saw having taken up their position by the Kára-sou, to importune travellers while their horses were being watered.

We passed on through lanes so narrow and tortuous, that the clumsy *pereclodnáya* was made to turn the corners with some difficulty, in my search after a merchant to whom I had brought a letter of introduction. Many lanes are rendered even more narrow by reason of raised foot-paths on both sides, and to evade the mire which in wet weather is very great, stepping-stones are placed at the crossings, an example that might be imitated to the infinite advantage of pedestrians in most Russian towns, where the streets are unpaved, and deep in dust or mud.

Kára-sou-bazar, which takes its name from the Kára-sou, 'black water' river, on which it is built, is the largest town in the Crimea, and having been assigned by Catherine II. to the exclusive occupation of the Tatars, has preserved in most respects a purely Oriental character. The town somewhat resembles the native quarter at Erivan, except that the long lines of walls, that have seldom a door and never a window, enclose pleasant gardens and shrubberies, together with the miserable habitations that are constructed, like the walls, of mud and sun-dried bricks, with which

the indolent Tatar is content to put up, though he has such excellent stone for building purposes as that at Ak-Káya within easy reach.

The city was destroyed by fire in 1737, by Lieutenant-General Douglas, leader of the vanguard of an army of 40,000 men under Marshal de Lacy, who was intrusted with the supreme command on the invasion of the Crimea by Russia, after the defeat in 1735 of Lieutenant-General Leontin, who lost 9,000 men, and at least as many horses, out of a force of 28,000, and the failure of Marshal Münich, who in 1736 had to retire from the peninsula minus 30,000 men out of an army of 52,000, and the loss of nearly all his horses.[1]

We visited the places of interest in a *droghy*, no *droshky* being available. The Tash khan and Armenian khan are both good examples of the *karavansaraï*[2] or 'inn' in the East, the former being for the accommodation of Mahomedans, the latter for Christians. The Tash khan was erected in 1656 by the minister of Mahomed Khan, the ally of Poland and vanquisher of Rakoczy, prince of Transylvania, at the battle of Medzybogh. The Armenian khan

[1] *History of the Irish Brigades*, &c.; O'Callaghan, 1870, p. 486. 'What a difference of conduct between the two Marshals Lacy and Münich, in this war against the Turks! It produced at length such an effect at Court, from the complaints which had been made to it, of the hardships endured by the army, and the little care taken of it by the leaving it to moulder away, at the precise time Lacy did not lose a man but by the enemy, that the Empress charged the former to inspect the conduct of the latter. Lacy's delicacy, however, refused the invidious task; but Münich having had intelligence of such commission, reproached the meritorious Lacy on the occasion. Marshal Lacy, however, did not give himself the pains to inform his accuser that he had declined the office imputed to him as a crime, an office which impugned the frankness and amiableness of his character, until after having taken arms in their hands as antagonists, they were separated by General Lewachef, who hearing swords clashing in Münich's chamber, ran in to separate them, declaring he would put them both under an arrest in the name of the Empress.' Note by an Austrian officer to the Journal of Marshal Count Peter de Lacy. *British Military Library*, January 1799, vol. ii. No. xvi. p. 151.

[2] Pronounced more correctly *kerwansaraï*.

is of comparatively modern construction. At both, four lofty walls enclose a large court entered at one gateway only; on the ground floor, stores and stalls occupy the entire length of the four sides, and over them are two tiers of apartments with covered galleries as a means of communication to each chamber; at dusk the gate is closed, and ingress cannot be obtained until daylight.

In the middle of the court of Tash khan, there is a coffee-house, the interior of which is divided by rails into separate stalls, each fitted with lounges, rugs, a small table, and a stove; a tambourine and a kind of guitar are the musical instruments played upon every evening, to attract the lodgers out of their rooms.

The principal mosque is that of Khan Djymatt, enclosed in its pretty garden, but it is in no way remarkable. The Greeks and Roman Catholic Armenians have their large churches, which, however, do not call for any special notice.

At the bazaars, the brass founders, slipper-makers, leather-workers, cloth and silk merchants, &c., are not to be found as we are accustomed to see them in the East, each trade at its own row of stalls; but they are mixed up here and there, for Kára-sou-bazar is no longer a prosperous city. Dubois states, on the authority of Peyssonel (1755), that as many as 400,000 blades were manufactured yearly in the Crimea, chiefly in this town, and exported even to the Caucasus; now Baghtchasaraï of itself is able to supply the demand among the reduced Tatar population of the peninsula, who prefer their own cutlery to any of foreign make. These bazaars, however, are still famous for the black and grey Bokhara lamb-skins, which are sold at 3 to 6 roubles a-piece. The stalls are kept chiefly by Tatars, but there are many Armenians and Greeks,

who carry on the trade in Russian cottons and foreign silks and calicoes.

During our stay of three hours we saw one female only, an old crone who, like the begging women at the outskirts, was carefully veiled with the *yáshmàk* ; the fair sex is evidently kept in the strictest seclusion.

Refreshments are to be had at the *clououb* upon application to a member, or at an eating-house kept by a Greek, where we obtained a good plain dish of meat, and some of the worst wine of the Crimea. It is not advisable to pass the night at Kára-sou-bazar.

The slopes around the city are covered with burying-places, thickly studded with narrow head-stones set in the ground at every imaginable angle ; the Tatars hold their graveyards in great veneration, and never suffer them to be converted to any other use ; the antiquity, therefore, of a village may be pretty well imagined by the condition and proportionate number of graves on the land that adjoins it.

From Kára-sou-bazar, a long and fearfully dusty road lies over a chalky district, until at Souy, a comfortable-looking Russian village, the scene changes, and the ground is covered with turf, affording fair pasturage ; but there is ever the same absence of habitations or of any sort of encampment between post-stations, as we had noticed from the time of leaving Theodosia. We met few travellers driving, fewer on foot, and no tramps or vagrants. At the 12 *versts* post beyond Souy, Mount Tchadyr-dagh appears in the distance ahead to the left, reminding one greatly of the rock of Gibraltar as seen from off its eastern shore, and a further drive of 10 *versts* brought us to Sympherópol, the chief city in the Crimea.

I passed the night at the St. Petersburg hôtel, a busy and noisy house, where the *cuisine* is inferior to that at Zaitzoff's restaurant.

In the palmy days of the khanate of the Crimea, the residence of the Kaym-makam, 'lieutenant' or 'vicar' of the khan, the chief dignitary in his dominion, was at the second capital, a place called Ak-mésjyd, 'white mosque.' The Kaym-makam was commander-in-chief of the forces; he held his divan daily, and assumed the regency upon the death of the sovereign, until the nomination of a successor by the sultan. Ak-mésjyd, the extreme point reached by the attenuated forces under the firebrand, General Münich, when the Russians invaded the peninsula in 1736, is now only a wretched Tatar quarter in the modern capital, raised since the complete occupation of the Crimea by the Russians, and which received the name of Sympherópol,[1] because subjects of all nationalities were invited to settle in it. The narrow crooked lanes and hidden dwellings of Ak-mésjyd, present a singular contrast to the fine, broad, but dusty streets, whitewashed churches and large public buildings, boulevard and gardens, in the new town.

The market-place of Sympherópol is the busiest locality in the Crimea, of which it is the chief mart. The early morning is the right time for seeing the crowds of people of different tongues, such as the Tatars of the steppe, some of them being the real Nogaï, Armenians, Greeks, and Jews, with their *madjaras*, beasts of burden, and droves of camels, all driving hard bargains, and vying with each other in cupidity and rapacity. A few sturdy German colonists were moving in the throng, looking too matter of fact to take part in the haggling, while some Russian customers seemed to be wisely watching their opportunity for stepping in

[1] From Συμφέρω, *v.* to gather together; πόλις, a city. Population, 17,000 (1873).

at the proper moment, and making their purchases to the best advantage.

The Tatar fruit-stalls, in the right season, would be a credit to Covent Garden, with their piles of pears, delicious pippins, plums, grapes, figs, peaches, &c.; and the *karpoùz*, 'water melon,' which is largely cultivated, and is probably the finest and best flavoured of any on the shores of the Black Sea and Mediterranean. The Tatars are very proud of their *karpoùz*, but many prefer slaking their thirst with *bouzà*, a fermented liquor made from millet, and hawked by the *bouznỳks*, who sell it in small glasses. There is little to tempt the stranger in the way of native produce except the *verbloújyna*, a cloth of camel's hair manufactured solely for the Crimean market; it is the material of which the *bashlỳks* worn by officers and men in the Russian army is made, and is well adapted for a shooting or travelling suit.

Another sight is the gipsy settlement in the Tatar quarter, where degraded creatures in the scantiest clothing occupy the impurest of hovels; their little ones stray about *in puris naturalibus*, wallowing in the mire in sight of their shameless parents.

We were anxious to see the far-famed mud baths at Saky, and accordingly started off at daylight with a *tchetvyorka*[1] across a painfully level and unanimated steppe, completing the forty-three *versts* in three-and-a-half hours. The post-stations were principally in charge of Jews, the Tatars and Russians we met on the road being few in number. The nearer we approached the coast, the more naked did the country appear, Saky itself being surrounded by distressing desolation for a distance of two or three miles. Accommodation for fifty patients is provided at the medical estab-

[1] Four horses harnessed abreast.

lishment, and when, in the months of June, July and August, the water on the shore evaporates and about a half *verst* of black greasy mud is laid bare, enclosures with dressing rooms are erected, to which the sufferers walk or are carried for their baths, in hollows in the mud that have been exposed to the burning sun, until the heat of 40° Reaumur is obtained; a marvellously effective remedy, it is said, for scrofulous affections, rheumatism, paralysis, liver complaints, &c. A careful analysis has been lately published by Professor Hasshagen of Odessa.[1]

At a mile and a half to the south-east of Sympherópol, near the valley of the river Salghyr, is an eminence called by the Tatars Kermentchyck, 'little fort.' When in 1827 some ancient remains were being removed from its summit for building purposes in the city, the interesting discoveries were made which have led to the supposition that here had stood Neapolis, one of the fortresses mentioned by Strabo, as having been erected by Scylurus the Tauro-Scythian king. The antiquities found on that occasion are preserved in the museum of Odessa, and include a bas relief representing a Scythian on a horse; a fragment of another bas-relief has the heads of a youth and of an aged man, and among the inscriptions is one which runs as follows; Βασιλευς Σκιλουρος Βασιλεος Μεγαλος το Λ Εαυτου Βασιλειας. . . 'The king Scylurus, the great king, the thirtieth (year) of his reign'[2] during subsequent excavations in 1850, were found the handles of amphoræ marked with the name Νεαπολις.

Soon after leaving Kermentchyck, we dipped into the valley of the Salghyr, where the road bends between fertile orchards and soft meadows, the Tchadyr-dagh in front of us meriting its distinctive

[1] See Vol. I. p. 17.

[2] Blaramberg, *Trois forteresses Tauro-Scythes*, &c. p. 9.

appellation of 'tent mountain' as seen in this direction, the two extremes of the tableland at the summit dropping abruptly to the north-east and south-west. A seven-mile drive brought us to a superb avenue of ancient poplars, which conducts to the pretty estate of Kylboúroun[1] at the foot of some hills, upon one of which are the remains of a Tatar fortress. Here I rejoined K., and this place, upon the invitation of the proprietor, we purposed making our head-quarters for a few days, in preference to the dusty town of Sympherópol, a visit to the source of the Salghyr, to the Monastery of St. Cosmas and St. Damian, and the ascent of Tchadyr-dagh, being in our programme.[2]

In the course of the afternoon we drove over the steppe to the Tatar village of Aïan, where we applied to the *molla*[3] for a guide, the right man to be appealed to when travelling in the Crimea, for the *molla* is not only the chief authority, but he is usually a person of more substance than his neighbours, and with more spacious quarters wherein to practise that hospitality which is the great virtue of the Crimean Tatars, and so specially needed by the traveller in their land. We were kept waiting some little time, and when our guide appeared, he excused the delay by saying that the *molla* had been consulting the Koran, that he might frame a prayer which should heal him of an ophthalmic disorder from which he was suffering, for his eyes were red and inflamed. He conducted us to the source of the Salghyr in the depths of a rocky glen, where the water issues noiselessly out of the earth into a pool, over which lies an enormous mass of red porphyry of the

[1] The property of M. Michael Alexandrovitch Mouravieff.

[2] A carriage and pair of horses may be hired by the day at Sympherópol, for 10 to 15 roubles. The charge for a carriage from Sympherópol to Yalta (post-horses being employed) is 30 roubles. For routes, see Appendix XV.

[3] A chief magistrate.

mountain, in the form of an arch, and it thence falls in a succession of cascades, over fragments of rock, to disappear in the direction of the valley. The Tatar assured us that the pool, of considerable depth, is well supplied with trout. The temperature of the water at the spring was 52°, and of the air 75°.

Horses were not to be obtained at Aïann; we therefore proceeded to the village of Byouk Ankoï, where the *molla* made every arrangement for our ascent of the Tchadyr-dagh on the following day, the price agreed upon for the journey being three roubles for each horse, and three roubles for the guide, who was to be ready to start at 2 A.M., that we might attain the summit before sunrise. In the *molla's* cottage, we had the use of a room in every respect scrupulously clean, and profusely decorated, as is the custom, with towels embroidered in gold, silver or silk thread, which are suspended about the walls as we hang our pictures; it was also well supplied with mattresses and pillows of every hue, for the greater the display of towels and bedding, the more affluent are supposed to be the circumstances of the householder; the sacking of the latter, more especially, denoting the condition of the family, for it may be of gold brocade or of the most ordinary dyed cotton. 4,800

It was close upon 3 A.M. before we jumped into our saddles, through no fault, it must be averred, of the guide, and we endeavoured to make up for lost time with our sluggish horses, but they refused to exceed a crawling pace. It was therefore half-past five, and the sun high up in the heavens, before we got to a few stunted firs on the table-land, where we dismounted to walk up the 'tent mountain,' at the top of which a strong easterly breeze was blowing. The ascent is gradual and easy, and the road which winds through groves of hazel and forests of oak is excellent, and

even carriageable part of the way. At 6.30 A.M. thermometer was at 52°.

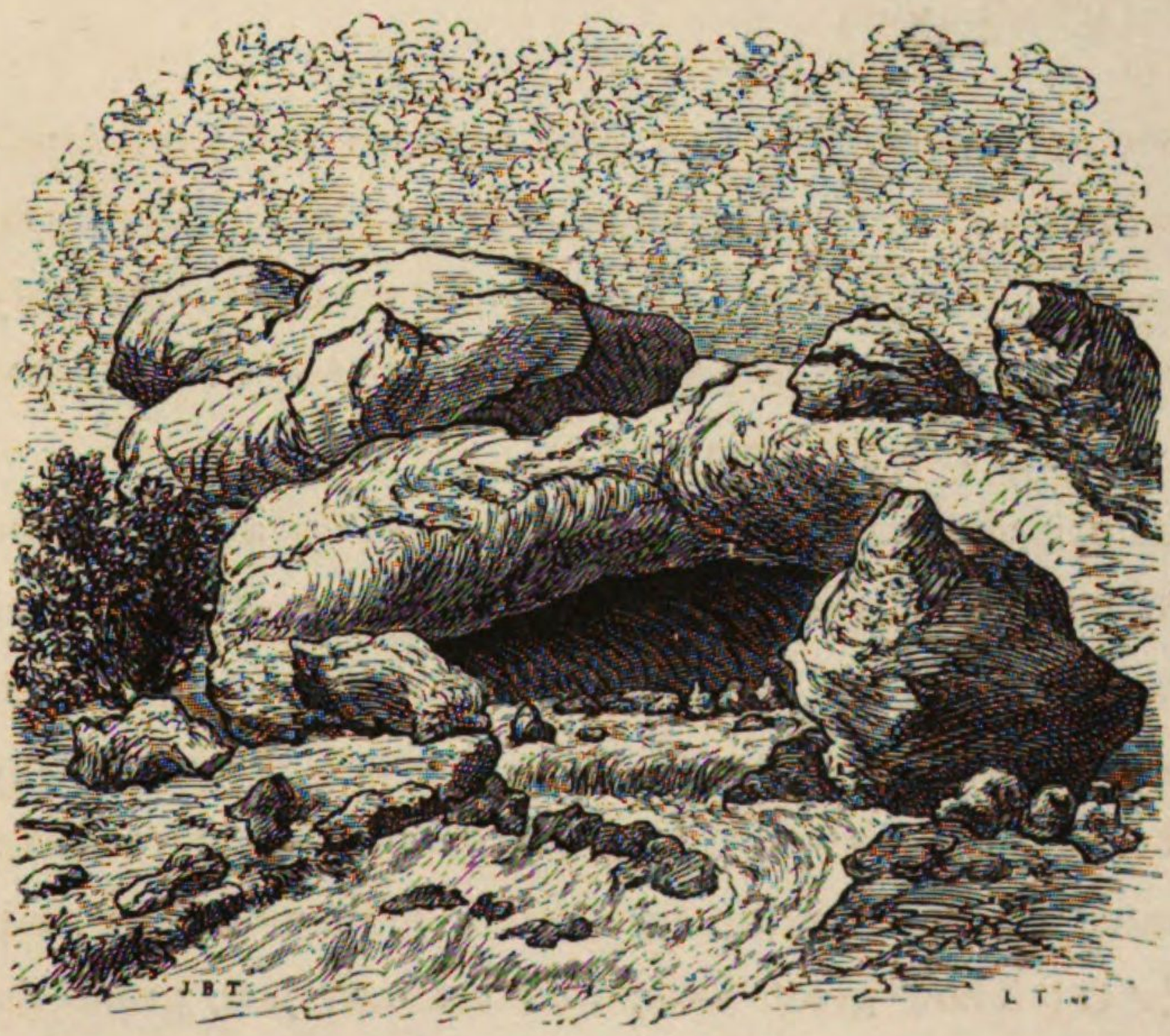
The 'tent mountain' rises some hundreds of feet above the table-land, and is itself divided latitudinally in two parts by a dell which extends the entire length, from WSW. to ENE. The slopes facing the north were richly covered with grass, affording good pasture to the flocks that graze about the mountain *yaylas* during the summer months; whereas the opposite slopes were perfectly bare.

The view extends, on the one hand, from the vineyards and poplars of Aloushta, to the dip in the *yaylas* at Balaclava and the low coast beyond Sevastópol, and on the other to the bold headlands at Soudak and Tchóbàn-bash. The day was ushered in brightly, but the horizon to seaward remained dim—a similar dusky horizon bounding the vast steppe and obscuring it in the distance. Conspicuous were the Salghyr, with its narrow green banks, trailing away to the north like a monstrous reptile, and the whitewashed churches and green domes of Sympherópol, while far away to the eastward, we could discern the gardens of Kára-sou-bazar, like an oasis in the desert.

There are two grottoes on the table-land of the Tchadyr-dagh, that present features of great interest, and are known by the names of Byng-bash and Souvloun-óda, or Soghouk-sou. The first is a stalactite hall of great size and beauty, adorned with superb columns and some noble specimens of hanging spar; it is reached through a passage 70 feet in length, sufficiently large to admit a man crawling on all fours; the floor is strewn with human remains, said to be those of a number of Genoese who here sought a refuge from the pursuit of the Tatars and Turks, and met their death at the hands of their enemies by being suffocated with smoke; many

skulls—whence the name of the cave given by the Tatars, *Byng-bash*, 'one thousand heads'—were in perfect condition. The Soghouk-sou is a large cavern of such a size that its dimensions are lost in the obscurity; about the floor are some stalagmites remarkable for their size and conical shape, and there is also a spring of the most limpid water at 46°, the temperature in the grotto being 50°. A pistol was fired in each cave, but in neither was there any reverberation.

We returned to Byouk Ankoï on foot, and proceeded in the carriage to Kylboúroun.



SOURCE OF THE SALGHYR.

CHAPTER XLIV.

EIGHTIETH TO EIGHTY-SECOND DAY.

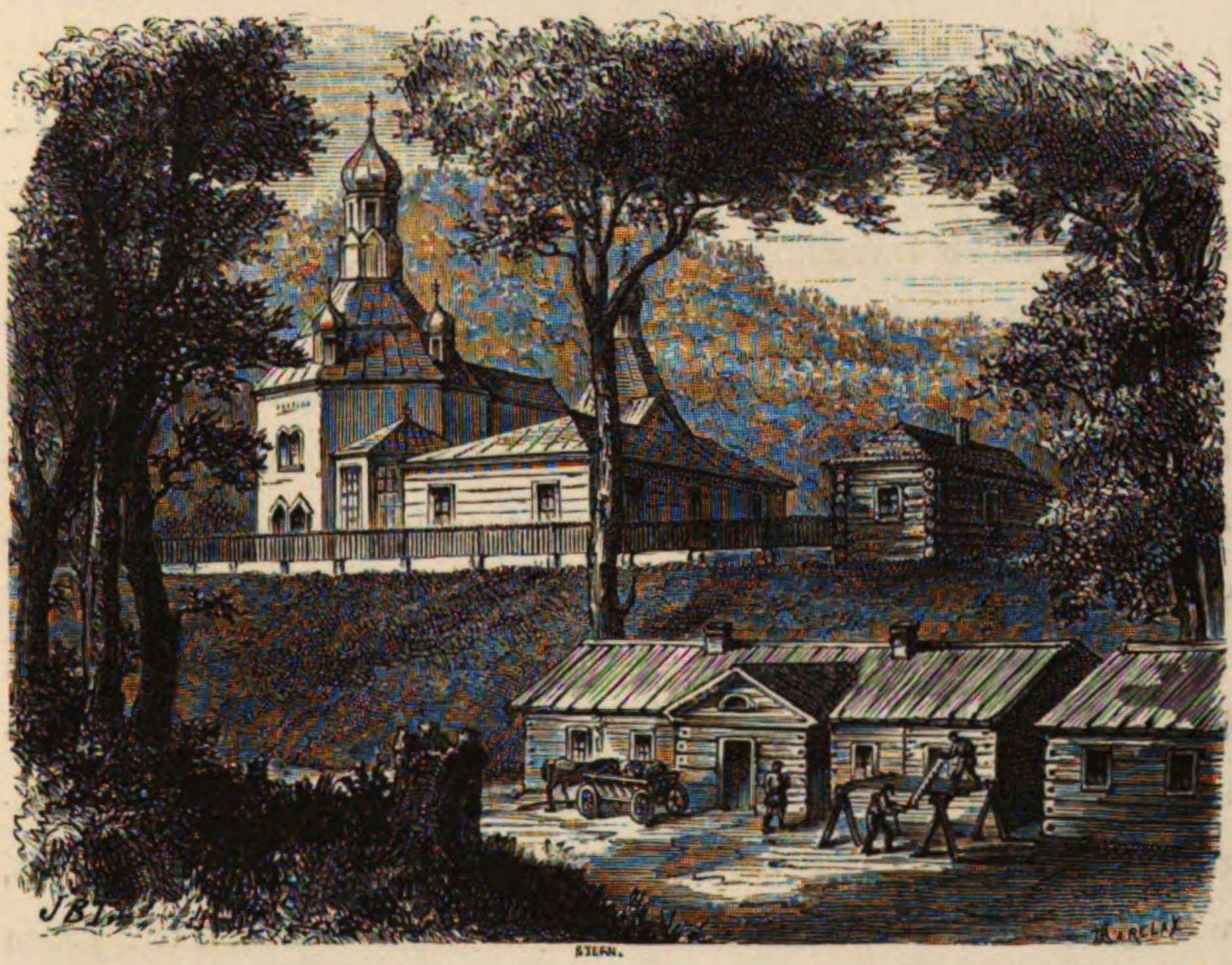
The Legend of Soghouk-sou—Church of St. Cosmas and St. Damian—Russian Monasteries—The *Madjára*--Road to the Monastery—Pilgrims—A Penitent—Tatar Wedding—Bride pays her Footing—Departure from Kylboúroun—Valley of the Salghyr—Fruit Produce—Aloushta—South-coast Vineyards—Partenite—Church of the Eighth Century—Arrival at Yalta—Livadia—Favourite Drives—The Police at fault—An Aide-de-camp of the Emperor—Journey over the Yayla—Gravestones at Bya-salà—Arrival at Baghtchasaraï.

IT does not often occur that Mahomedans and Christians repair to the same shrine, from being guided by like feelings of faith in its sanctity; yet such is the case with regard to the holy well called by the Tatars *Soghouk sou*, 'cold water,' at the monastery of St. Cosmas and St. Damian.

There is a tradition, that in ancient times a Greek who performed marvellous cures with herbs that he used to gather in the forest, was eclipsed in fame by the still greater success of two of his own pupils, and the demon of jealousy having entered his soul, he forthwith slew his dangerous rivals. Being subsequently tormented by remorse, he ascended a high mountain, and cried aloud, 'O! Thou great GOD, who art ever just, grant that the tears shed by my victims may be turned into streams of water for the healing of mankind, deprived at my hands of two such eminent men!' No sooner were these words uttered than two springs gushed forth, which are now the sources of the Alma.

The Tatars add, that the old Greek was so transported with joy, that he embraced Islamism and died at Byouk Lambat, where his tomb is shown to this day. The springs are now the resort of the afflicted, Mussulmans and Christians, who plunge into the miraculous water, drink of it, and are immediately restored to vigour!

In 1857 a church was built near the springs, and dedicated to the martyrs and saints, Cosmas and Damian.[1] The monastery



MONASTERY OF ST. COSMAS AND ST. DAMIAN.

to which the church belongs is enriched by the offerings of numerous pilgrims who flock to the holy wells, and much of the money thus accumulated has been invested, with the permission of the Crown, in valuable land at Sably, to the great benefit of the

[1] A church 'degli SS. Cosimo e Damiano,' is in the forum at Rome. Medical men are under the especial protection of these saints, who were selected to be their patrons by the princely family of the Medici.

well-to-do and indolent monks. To this revenue should be added another source of income, that of percentage on moneys lent at exorbitant interest—a common enough practice among priestly and cenobitic communities in Russia. It is calculated that the offerings made to monasteries annually, throughout the empire, amount to 10,000,000 roubles, an equal sum being derived from invested capital; this total of 20,000,000 roubles being enjoyed by about 30,000 monks and nuns, their assistants, the novices, &c.

Our chief object in visiting the monastery was that we might enjoy what is considered the prettiest forest scenery in the Crimea. We hired a Tatar *madjára*, a heavy cart without springs, as being best adapted for travelling over a distance of 30 miles along the stony bed of the Alma, and because the ladies of the party were anxious to give the novel conveyance a trial. Space for seating four or six persons in the *madjára*, is made with hurdles that are fitted to the sides, and the place thus enclosed is filled up with cushions after the manner of *árabas* in Turkey.

The road, on leaving Kylboúroun, passes between naked downs to the village Esky-ordou, 'old camp,' in a somewhat fertile district, and the farther we advanced the more varied did the landscape become. Tatar hamlets in their picturesque untidyness, with gaily dressed women and dark-eyed little children, the green fields that stretch far away on either side, fresh-looking trees of a size strange to us in the peninsula, and an occasional purling rill, added a quiet charm to the scene, and almost made us forget the horrible jolting we were enduring. We passed through the villages of Kourtzy and Sably, between rows of willows and many a stately poplar, and then entered groves of box, and dense forests of beech and pine, where the track was strewn with the deciduous wood of past years.

At Beshev or Betchey, we rested the horses, and betook ourselves to the garden of the *molla*, who ordered refreshments, such as coffee, fruit, and sweetmeats, which were served by old waiting women, while his daughter was completing her toilette under a verandah, her eyebrows undergoing the process of being coloured with *kna*, a mineral dye, and being united by a straight line painted across.

At Haïrealann, where travellers will find accommodation for the night, but no refreshment, is the Imperial forester's lodge, much of this woodland being the property of the Crown. Here the cart track is lost in the windings of the bed of the Alma on the Synop-dagh, which becomes perceptibly steeper and more densely covered with firs, until the monastery is reached. We met pilgrims on their way to the wells, while others were returning with bottles filled with the miraculous water. One penitent only, a vigorous woman of five-and-thirty, had taken up her quarters in one of the cells 'for the saving of her soul,' where she worked as laundress and tailoress, in return for the hospitality afforded by the monks!

When nearing Kylboúroun, on our way back, we came up with a Tatar wedding party which consisted of a large company, for the bride was the daughter of a *mourza*. She sat closely veiled in the first carriage, accompanied by her mother, piles of small coloured kerchiefs being on the seats in front of them; half-a-dozen *árabas* filled with relatives and guests followed, but the whole was a somewhat mournful affair, for the procession moved on slowly and silently. One of our friends exchanged salutations with the father of the bride, who invited us to join, and we took our place in the rear, in our unwieldy and dust-covered waggon. Upon receiving the hint, I walked up to the first carriage

to salute the bride and her mother, when the latter presented me with a kerchief intended as a wedding favour, which, in imitation of the other gentlemen, I bound round my left arm. The procession was a pageant, for it passed through every hamlet and cluster of houses, not neglecting even those off the road, and at each a halt was made, the natives having turned out and stretched a long ribbon or cord across the way, as if to summon the bride to pay her footing; and full well was it paid, with handfuls of nuts and sweetmeats distributed among the women and children; men received a little present in money, and if any Russians or Greeks chanced to be present, they were treated to a *vodka*, not generally indulged in by the Tatars.

On approaching the bride's future home, we alighted and moved up in the vain hope of seeing something more of her; but she had no sooner descended from the *áraba*, than a crowd of females who were waiting, seized and literally dragged or carried her into the house, where she disappeared. The 'happy man' did not show himself at all, but received his bride indoors, and the party at once broke up, without any of the greetings or salutations usual upon such memorable occasions.

The following morning we left Kylboúroun, exchanging the horses of our kind host for post-horses at Mahmoud-Soultan, the nearest station, and continued our journey to Yalta, passing many little Tatar settlements and cottages, and a few residences of well-to-do Russians, amongst the fruitful orchards which extend the greater part of the way. The lower valley of the Alma, the valley of the Belbeck, and of the Katcha, are all celebrated for their fruit, but the finest qualities grow here on the Salghyr. It is estimated that pears and apples to the value of 1,000,000 roubles, are annually supplied to the Russian markets from these four valleys. We

changed horses at Taoushan-bazar,[1] 'hare market,' at the foot of the Tchadyr-dagh, from which station the winding descent is made above the valley of the Anghy. On the road is a fountain erected in honour of General Koutousoff, Prince Smolensky, who lost an eye on the spot whilst repelling an attack of the Turks, and at a turning a little beyond, the south coast opens out in all its beauty at the lovely valley of Aloushta.

The small inn at Aloushta, is the Prymórskaya gastynnytza, 'Sea-side hotel,' but we preferred stopping at the post-house, where greater facilities are afforded for obtaining saddle-horses, it being our intention to proceed to Yalta by the sea-shore. The Tatar village is at a slight elevation above the sea, and stands amid the ruins of the fortifications attributed to the emperor Justinian, in whose reign Alustum was a part of Gothia. The walls are ten feet thick, and there are also portions of two towers, which in all probability were circular. In 1384, the metropolitans of Cherson and of Gothia disputed the cure of this parish, and in 1449 the Genoese had a consul at Alusce or Lusce, noted for its vineyards as it is at the present day, for the wine of Aloushta is excellent, and the grape for the table is the best.[2]

The charge for a saddle-horse was 3 roubles for the day, inclusive of the guide's services, whose horse was to be paid for at

[1] At a short distance from this station is the romantic glen of Kyzyl-kobà, through the length of which a torrent dashes amongst shapeless rocks of gigantic size, after it issues from a cave, at the head of the glen. Near the cave, on an impregnable position, detached masses have been hollowed into chambers and their sides pierced with small openings, through which to point fire-arms at a hostile party ascending the dale; the work, it is said, of Genoese fugitives, who here defied their enemies until reduced by famine. Near Kyzyl-kobà is Yeny-salà, the property of Mr. Grot, at whose house we were kindly entertained when we visited the glen.

[2] Upwards of 1,600 acres of land at and about Aloushta are planted with 5,260,000 vines, which yield about 400,000 gallons of wine annually; it includes Risling, Bordeaux, Alicante, Aleatico, Merlot, Muscat, Tokay, Zante, Pedro Ximenes, Sauterne and Petigame.

the same rate. We accompanied the ladies on the post-road over the pass of Kastel to Byouk Lambat, where a great chaos presents even a more wonderful spectacle than does the chaos at Symeïs, and thence we followed a bridle-path through Karabagh the Kœppen property, to the beautiful estate [1] of Prince Gagarinn on the sea-shore, where in the midst of a grove of superb cypresses is a mausoleum to the memory of the late prince, governor of Koutaïs, who was assassinated in 1857 by Constantine Dadyshkylyany. The Somoff estate,[2] noted for its Tokay, adjoins that of Prince Gagarinn, and beyond is the small Tatar hamlet of Partenite, which we reached at 4 P.M.

A most delightful little cove is this of Partenite, and a favourite resort of picnic parties from Yalta. The valley is famed for the good quality of its tobacco and wines—one of the vines, the Isabella, being remarkable for the prodigious size the leaf attains.[3] On the Raïeffsky estate is pointed out a walnut-tree, beneath the branches of which the Prince de Ligné was wont to sit and write his letters to the Empress Catherine, to eulogise the beauties of the south coast. This once magnificent tree was rent asunder during a storm in the winter of 1861–62, but the old trunk retains life, and the branches still bear fruit.

Within a short distance of this coast, on the road to Yalta, were discovered a few years ago the foundations of an ancient church, erected in the eighth century by the holy confessor John

[1] On this estate 17 acres are planted out with 57,600 vines, which produce 2,600 gallons of wine annually—such as Bordeaux, Hermitage, Tokay, Chasselat, and white Muscat.

[2] Madame Somoff has 43 acres laid out with 144,000 vines, that produce 6,500 gallons of Aleatico, Muscat, Bordeaux, Pinot fleuri, Sauterne, Madeira, and Pedro Ximenes.

[3] At Partenite there are 109,000 plants on 21 acres; the produce is 5,525 gallons, which include Alicante, Aleatico, Zante, Muscat, Sauterne, Lafitte, Risling, and Madeira.

of Gothia, a native of Partenite, and dedicated by him to St. Peter and St. Paul. This church, which had three altars and was paved with talc in poyntell, was restored in 1434 by Damian, metropolitan of Teodoro and Gothia.[1] Like Aloushta, the cure of Partenite was disputed by the two metropolitans in the fourteenth century.

It was long after dark when we reached the little town of Yalta, which takes its name after the stream that flows through it from the Derekyuy valley, called by the Tatars Derekyuy-sou. Galita or Ialita was included in 1371 in the diocese of Sougdaya, and was governed by a Genoese consul in the fifteenth century.

Since Livadia has become the favourite summer residence of H.M. the Empress, the once insignificant village of Yalta has risen to be a watering-place of no small pretensions; the price of land has increased eight per cent. within the last ten years, and country houses and villas, hotels replete with every comfort, and lodging-houses, have sprung up in every direction. The climate at this enchanting sea-side town is exceedingly mild in winter, when it is frequented by those in delicate health or seeking a warm temperature. Excellent carriages are to be had at 10 to 15 roubles for a day's excursion, and saddle-horses may be hired at 3 to 6 roubles.

When the court is absent from the Crimea, there is no difficulty in obtaining permission to see the Empress's quiet and unpretending residence at Livadia. In the beautiful chapel is a cross of white marble, that was presented 'to the Tzar Emancipator' by the labourers on the estate.

A charming drive may be enjoyed from Yalta to the waterfall of Outchan sou, 'flying water,' by taking the Sevastópol or Woronzoff road, and returning through the valley of Aoutka, passing the ruined

[1] An inscription in Greek dated 1422, found in the ruins of this church, records that Damian was metropolitan of the town of Teodoro and all Gothia.

castle of the same name, Aoutka Yssar, supposed to have been last used as a Turkish prison. Other pretty drives are to La Ferme, and Aïvassyly up the English-looking vale of Derekyuy.

A reading-room is well supplied with papers. Fortnightly balls are given at the club during the season, and upon other evenings a military band plays on the boulevard near the landing jetty. There are good bathing-houses, or a plunge may be enjoyed either off the monastery point, or below the cliffs on the road to Livadia; off the latter shore in the early morning only, for at all other hours throughout the day, women take to the water *in cuerpo* without hesitation, and apparently without any feelings of alarm.

H.M. the Emperor being about to embark on board his yacht in the course of the forenoon, I was tempted by curiosity to thread my way through the crowd, until I stood near one of the policemen keeping the ground, where many officers in full dress and the guard of honour of Tatar yeomanry were awaiting H.M.'s arrival. In a few moments I was accosted by a police officer, who respectfully saluted me and several times demanded my name; I gave the usual answer *Anglytchanyn*, repeating the word until he moved away to make his report to his superior, an enormously fat little man with a profusion of decorations on his breast. My reply in all probability was not considered satisfactory, for the officer turned towards me for the second time, but I boldly stepped out to the front, and addressed a *gentilhomme de la chambre* with whom I happened to be acquainted, a step that had the desired effect, for I was no longer molested. I afterwards discovered that I was followed to my domicile (a private house), and a note made of my name and nationality, in which I was described as belonging to the medical profession!

It is the practice for the police to prepare for the Emperor's information a list of all visitors at Yalta and in its neighbourhood, and my recent arrival had not afforded time to the officers of that zealous corps to make themselves acquainted with my personal appearance and business.

When the Emperor arrived in his carriage, there were no demonstrations of any kind; indeed few people took the trouble to raise their hats even, to the sovereign to whom they are so largely indebted.

A strange occurrence took place at the moment of the Emperor's embarkation. It so happened, that the crowd being inclined to press forward towards where the officials were standing, a policeman, whilst exerting himself to force it back, accidentally pushed against an officer of rank. He immediately turned and as quickly saluted the officer he had inadvertently touched, to receive from him a violent blow on the face. The policeman meekly raised his hand to his cap, but only to have a second blow dealt him on the other cheek. The officer who so far forgot himself held the honourable post of aide-de-camp to His Majesty, who, it is suspected, never heard of the incident. The injured policeman dared not complain, and the offender was left to flaunt his golden aiguillettes.

After many attempts at extortion on the part of the Tatars, and much bargaining on our side, we engaged horses for the ride over the *yaylas* to Baghtchasaraï, at 4 roubles each, and a guide at 2 roubles, with 4 roubles for his horse. Two paths conduct over the mountains to the Tatar city, one being up the Derekyuy valley, the other from Outchan-sou is by a new carriage road in course of construction; the former was selected as being the shortest, and our departure fixed for seven o'clock in the morning.

We were in our saddles by the appointed hour, each of us taking a small carpet bag, heavy luggage being booked to Sevastópol by steamer. After passing the village of Derekyuy, we had to follow in single file as our horses picked their steps over the stony and uneven ground, a dreary ride until the pine forests are reached, where grows the fresh looking and verdant *Pinus Taurica.* At the end of three hours we got to the top of the Basyshémnosty yayla, where we halted for some moments to enjoy the view, which comprises the little bay of Yalta and its surroundings. It is not by any means all wood and pasture about the *yaylas* of the mountain range on the south coast, for there is many a bold rocky summit unfrequented by man, because inaccessible by many hundreds of feet, but the eyrie of the eagle. that

> Clasps the crag with crooked hands
> Close to the sun in lonely lands—

The *yayla* we traversed was of small extent, and on reaching Byouk ouzỳn-bash, we rested the horses. There are two villages both called Ouzỳn-bash, 'head of the stream,' from their positions near the sources of the Belbeck, which here traverses a very naked country. From the Belbeck we got to the Katcha, and kept along its banks to Oulou-salà, and thence to Bya-salà, where we again stopped to refresh.

Bya-salà is a neat Russian colony, but wanting in the picturesqueness of Tatar villages, perhaps owing to the absence of trees and vegetation. It is one of the earliest Russian settlements in the peninsula, and was founded by soldiers who received their discharge from the first army of occupation.

Our attention was attracted by some tombstones of great size on a hill overlooking the village, and upon reaching the ground we found ourselves in a cemetery of some antiquity There are

no inscriptions on these monuments, but many have sculptured on them a sword, a crook, or an artisan's tool, as if to denote the profession or trade of the deceased ; a few have crosses. The largest stones are of a single block, 9 feet in length and 3 feet to 4 feet in width and height, some being intended to cover two graves. Dubois does not appear to have seen these rude monuments, but he describes others similar to them at Mangoup and Laspi,[1] attributing them to the more modern Greeks who inhabited the peninsula. The church in this cemetery was constructed of the materials of the ancient edifice, which was pulled down for the purpose !

A little way past Bya-salà is a spring on the right of the road, called by the Tatars Harem-tchoukour, 'sacred cave' ; above it is a slab with a well-worn inscription in Hebrew in three lines. At a place called Shoury we turned up the valley of Syrbey, and having passed Tchyfout-Kaleh, we entered the palace of the khans at Baghtchasaraï[2] at half-past seven.

There being no inns in this Tatar town, travellers are very considerately permitted to pass the night within the precincts of the palace. Colonel Shostag, the Governor, immediately responded to our application, and by his direction we were shown into an apartment fitted up with lounges, gaudy silk hangings, mirrors, and other appurtenances of an oriental interior, and we shortly afterwards received an invitation to tea from the gallant officer and his lady, who were enjoying the cool evening air, seated under the spreading branches of an old walnut-tree in the court.

The monks of the monastery of the Ouspenye, were fitting up a good-sized house for the reception of votaries and pilgrims to the

[1] One tomb only, at Laspy, has been found to bear an inscription, and is dated 1772.

[2] 'Garden Palace.'

shrine of their Virgin Mary, which would be available to strangers of every Christian denomination; but no provision was being made for the supply of meat and drink. Travellers, however, may at all times rely upon finding desirable accommodation in a Tatar home.

TATAR BRIDE AND BRIDEGROOM.

CHAPTER XLV.

EIGHTY-THIRD DAY.

Denizens of the Khan's Palace—The Royal Apartments—Maria Pototzka—The Fountain of the 'Flood of Tears'—The Mosque—Bazaars—Gipsies—Monastery of the Assumption—Tchyfout-Kaleh—The Karaïm Jews—Their Origin and History—Talmudist Opinions in regard to the Karaïms—Doctrines of the Karaïms—Tchyfout-Kaleh or Kyrkyer—The late Rabbi Phyrkovitch—Crypts at Tchyfout-Kaleh—Valley of Jehoshaphat—Antiquity of its Tombs.

THE apartments in the Saraï of the khans of Crim Tartary, are infested by the *hostes humani generis* equally with post-stations and inns; we therefore rejoiced at the appearance of daylight which put us into a better humour, for we had passed a restless night. How gladly we quitted the luxurious silk cushions and gold-braided coverlets that had seemed so inviting to us the preceding evening! Betaking ourselves to a small side court, we performed our morning ablutions at the pure stream that issues from a handsome marble fountain.

The Tatars are early risers, and the *molla* was soon in attendance to return the enquiries we made after his health the preceding evening. We borrowed his *samovar*, ordered a dish of *kebab* [1] at an eating-house, and having made an excellent breakfast, proceeded to the inspection of the royal enclosure.

The apartment we occupied to the right of the gate on entering, is one of a suite set aside expressly for the convenience of travellers,

[1] Small pieces of mutton roasted together on a skewer; called also *shyshlŷk*.

the wing to the left being reserved for the sole use of the Imperial family. The *coup d'œil* from our verandah at one end of the court, comprised the *saraï* on the one hand, and the *mésjyd*, 'mosque,' and adjoining burial-ground on the other. The quarters for the governor are erected where formerly stood the royal stables; but the opposite end of the court, formerly laid out in orchards protected by high walls, is a perfect picture of desolation.

We were conducted over the apartments by a *kavass*, who was one of the most garrulous guides it has ever been our fortune to come across; and it was well, for he was tinged with a lingering feeling of pride at the recollection of the greatness of his race in days gone by, and of the powerful khans, and therefore took care to show us all, and afforded some amusement by relating the deeds of prowess of his own ancestors.

The first important alterations in the original disposition of the palace, were effected when preparations were made for the reception of the Empress Catherine, whose bedstead in the room she occupied, is shown. The palace has undergone several restorations since that time, so that the strange incongruity about the structure may be attributed rather to accident than to any questionable taste of the projector. The walls without and within, and the ceilings, gaudily ornamented with painted representations of birds, flowers, and arabesques, reminded us of the sardar's chamber in the fortress of Erivan.

Three apartments are of special interest, one being a long dark room, in which, according to local tradition, the unhappy Polish countess, Maria Pototzka, the spoil of Crim-Ghyrey, sorrowfully spent the days of her captivity, whilst the Khan was labouring, but ever ineffectually, to win her heart to himself; another is the hall of justice, in which, from behind a lattice, the Khan unseen

VIEW OF BAĠHTCHASARAÏ.

SHOWING THE PALACE OF THE KHANS.

could watch the proceedings; the third apartment, or rather a covered court, encloses the Seyl-sybyll, 'flood of tears' fountain, erected by Crim-Ghyrey in remembrance, and as a symbol of the tears he never ceased to shed after his loss of the lovely Maria, who, immortalised by Poushkin[1] rather than by this monument, fell a victim to the jealousy of the Georgian beauty Zaryema, a previous favourite of the Khan, who atoned for the bloody deed with her own life the same night, for 'she was lowered by the dumb guards of the harem into deep and turbulent waters.' The fountain is surmounted by a crescent and cross, and bears, according to Dubois, the following inscription:

'Glory to God on high! Baghtchasaraï rejoices at the beneficent solicitude of the luminary Crim Ghyrey Khan. With a bountiful hand, he has quenched thirst in his country, and he still seeks to comfort it with other blessings; may God help him! With much toil and care he has made an excellent spring of water available. If such another fountain exists, let it be pointed out! We have seen the cities of Tcham (Damascus) and Bagdad, but nowhere have we

[1] *Bahtchysaraysky Fantann.* 'Fountain of Baghtchasaraï,' *Sotchynenya Poushkyna* Alexander Sergueitch Poushkin, b. 1799 d. 1837. Nicholas Gogol, the unrivalled portrayer of Russian life and manners, writes of this most distinguished of Russian poets: 'At the name of Poushkin, the first purely Russian poet is presented to our imagination; none of our poets stand higher, nor is any other entitled to the designation of *national poet*, for that right belongs exclusively to Poushkin. In him the richness, strength and flexibility of our language is to be found as it were in a dictionary, but he has extended and enlarged its limits. Poushkin is an extraordinary apparition, and in him we have probably the sole revelation of the spirit of Russia, at the full development that it may be expected to attain for even two hundred years to come. The spirit of the Russian language and the Russian character, is reflected in him as clearly and distinctly as is a landscape in a mirror.' Poushkin, who traced his ancestry to a Prussian named Radshy, who went to Russia in the time of Alexander (Nevsky), and was, according to his biographer, 'a man of quality,' was the great-grandson of Hannibal (Ibrahim), the godson and favourite of Peter I., who has become known as *The Moor of Peter the Great.* See *Russian Romance, translations from Poushkin*, by Mrs. J. Buchan Telfer (neé Mouravieff), 1875. Poushkin fell in a duel fought at St. Petersburg with the Baron Dantés,

seen a fountain like this. The author of this inscription is named Tcheikhy. The man consumed with thirst will read these words through the gushing water that flows from a pipe no larger than a finger, and what do they say to him? Come, drink of this limpid stream which flows from the purest of springs. *It is health-giving.*'

The letters in the original, of the words in italics, reduced to cyphers, give the date 1176 i.e. 1762 A.D.

The *ghyoul-baghtcha*, 'rose-garden,' in the centre court of the harem, is in a pitiable condition, as are all its courts, some being overlooked from the octagonal tower, used as a falconry, whence the sovereign, unperceived, followed the movements of the fair inmates.

We entered the mosque by an exterior staircase, that leads to the gallery formerly reserved exclusively for the Khan. The two domed mausoleums near the mosque, enclose the remains of many khans, and of several of their wives, the tombs and kystes of the sovereigns being distinguished by the turbans which surmount them. The mausoleums and the cemetery had been in use from the year 1480, previous to which date interments took place at Esky yourt, a suburb to the west of Baghtchasaraï. Near the entrance to the burial-ground is a handsome monument to the last khan who died in his capital.

Outside the orchard walls is an octagonal mausoleum with a dome, said to be the burial-place of the unfortunate Maria, whose body, she being a Christian, could not be suffered to lie amongst the faithful. Over the entrance is written: 'Burial-place of Dylary Bykey, the favourite wife of Crim-Ghyrey: died 1178 (1746 A.D.). She was a Christian.' There is a discrepancy between this date and that on the fountain, where no allusion is made to the Christian captive.

Saddle-horses had been ordered for eleven o'clock, at which hour we rode out of the palace court, and observed, as we passed the gate, an insignificant monument, erected 'in remembrance of the visit which Catherine II. deigned to pay to the city of Baghtchasaraï on the 14th May, 1787.' We turned in the first place into the narrow and crooked streets, where people of all trades follow their vocations in stalls thrown wide open, the leather-workers and slipper-makers predominating, for Baghtchasaraï has ever been celebrated for its leather work, bakeries and cooking shops being the next in number. By an edict of the Empress Catherine, Baghtchasaraï, like Kára-sou-bazar, was given up to the exclusive occupation of the Tatars, by whom it is principally inhabited, and it is consequently not exempt from the peculiarities of Mussulman towns—neglect and filth. It is well supplied with mosques, and the fountains are said to be three hundred in number.[1]

Returning towards the palace, we continued in a southerly direction along the Douryel-sou, 'stagnant water,' a fitting name for a stream that is dammed with the refuse of the town, and passing through the *tchyngheny*, 'gipsy' quarter, a straggling and foul neighbourhood where the dwellers in the extreme condition of dirt universally follow the occupation of blacksmiths, we entered the Maïrem, 'Mary's' ravine, formed of lofty and nearly perpendicular cliffs that extend to the picturesque valley of the same name as the town, where were of old the gardens of the khans. We kept to the right, and halted to mount the wooden stairs, and steps cut in the rock, to visit the chapel and monastery of the Ouspenye, 'Assumption,' in the ancient crypts high up the white calcareous cliff. The road hence continues to the end of the valley, but we

[1] Population, 10,500 (1873).

preferred crossing it to take the shortest path to Tchyfout-Kaleh, two miles from Baghtchasaraï.

We first ascended a narrow path over wondrously rough ground, until a steeper ascent brought us to the gate of the ancient stronghold, which we entered on foot, for a time-honoured observance forbids that the silence of the narrow and now deserted streets, should be broken by the tramp of horses.

Tchyfout-Kaleh, 'Jew's fortress,' is said to have been occupied by an Israelitish people as early as the year 460 B.C., when the place was called Sela Youhodym, 'Jewish rock.' The Karaïm Jews[1] maintain, that in the armies of Cyrus and of his son Cambyses, and again in the army of Darius which advanced into Scythia, there were many Israelites who thought not of returning after the Babylonian captivity. Darius gave to them the Tauric peninsula, which they named in the Median tongue Herym, that is to say, a gift. In after times, the word Herym became changed by the Tatars to Crim, whence it is pretended that we have the name Crimea. Thus was it that, 513 years before the birth of Christ, those Israelites who disagreed with the Jews at Jerusalem, chanced to settle with some Medes in the Tauric peninsula and founded the sect of the *Tzadykym*, 'the righteous' (afterwards called the Karaïms), breaking off at the same time all intercourse with Jerusalem. The *Tzadykym* eventually settled at Sela Youhodym, and at Esky Crim, which was called Solghat; their language became a mixture of the Hebrew and Median, and was afterwards confused with the Tatar, which is their tongue at the present day.

[1] The observations that follow on the sect of the Karaïms, are quoted in great part from *Tchyfout-Kaleh*, T. B. Lyvanoff, Moscow, 1874, and from notes of conversations held by myself with the late Abr. Phyrkovitch, Rabbi of Karaïms at Tchyfout-Kaleh, and with Isaac Soultan, Rabbi of Karaïms at Sevastópol.

The Karaïms date the foundation of their sect from the period of the Maccabees in the second century B.C., when traditional lore was introduced to the prejudice of the books of Moses; but according to the Rabbinists, who form the larger section of Jews, their reputed founder was one Anan-ben-David (Hannassy), of the race of Betzour, in the eighth century of the Christian era. Anan erected a synagogue at Jerusalem, which has been ever since the great centre of the Karaïms, who acknowledge his successors as their head. That synagogue is supported by contributions from the Karaïms in all parts, and, so far as they in the Crimea are concerned, a member from the holy city visits the peninsula annually, for the purpose of collecting their donations.

After the fall of Jerusalem to the crusaders, the Karaïms left that city and spread themselves over Egypt and the Byzantine empire, some going even into Barbary and thence into Spain. Cairo, however, became for many years the seat of the head of the sect, who bore the title of *Nasy*, 'prince,' changed afterwards to that of *Gahan*, 'spiritual chief,' the last being Joshua-ben-Barouh in the seventeenth century. The Karaïms are now scattered about the south of Russia, where they speak the Tatar; such of them as are in Turkey, and there are many at Constantinople, hold intercourse in Greek, and in Egypt their language is the Arabic.

The Karaïms esteem the high moral teaching of Jesus Christ, in whose crucifixion they took no part, for they were not at Jerusalem at the time of the great sacrifice, and they speak with contempt of the Jews, and more especially of the Pharisees, who they accuse of having shed innocent blood. The Karaïms are consequently better disposed towards Christians than are the Talmudists, whose tenets, as accepting traditions, they reject.

In allusion to the Karaïms, R. Ghedalin the Talmudist says in his book 'Shalshelen Gakabala': 'These heretics have never been of profit to the race of Israel. They have never produced a single work in confirmation of the law, or upon any scientific subject. They are all mute dogs, who know not even how to bark.' Another rabbi thus addresses his co-religionists: 'An Israelite should not attend a Karaïm in illness, nor may he drag him out of a pit if he happens to fall into one, nor is he to deliver him out of the hands of a murderer. The evidence of a Karaïm is not to be considered valid under any circumstances, nor are animals killed by Karaïms to be eaten.' The Talmudists are further instructed that, 'they who violate the precepts of the Scribes should be punished more severely than they who violate the law of Moses; infraction of the law of Moses may be pardoned, but the violation of the precepts of the Rabbins should be punished with death.[1]

The statement made by Ghedalin is, however, incorrect, for there have been several writers of distinction among the Karaïms,[2] whose works, chiefly in the Arabic tongue, are directed principally

[1] *Essai hist. et crit. sur les Juifs.* Lyons, 1771, iii. p. 297.

[2] Among the Karaïm writers are the following:

1. Japhet Halevy, the author of *Sepher Neymott* and *Syhron-Gahalot*, 1140.
2. Yehoud Haabel, the author of *Eshkhol-Gakapher*, an exposition in verse of the doctrines of the Karaïms; he lived at Constantinople, temp. the second crusade.
3. Aaron-ben-Joseph, who wrote *Hamoubhar*, 150 years after Yehoud Haabel.
4. Aaron-ben-Elias, the author at Cairo, in 1350, of a philosophical commentary on the Holy Scriptures, entitled *Keter-Tora*, and of a work on Karaïm festivals, entitled *Han-Eden*.
5. Elias Beshydze, at Constantinople, 1480.
6. Khalob Aba, seventeenth century.
7. Moses Beshydze, a noted linguist, and author of *Matte Eloghym*, 1570.
8. Symha Isaac, author of *Customs of the Karaïms*; close of seventeenth and beginning of eighteenth century.
9. Mordecaï-ben-Nissan, who wrote an interesting work on the sect of Karaïms, entitled *Dod-Mordecaï*.

&c. &c. &c.

against the senseless teaching of the Rabbinists, for the foundation of their own doctrines is a strict adherence, with perfect freedom of investigation, to the text of the Holy Scriptures and the institutions established in the Old Testament, and the complete rejection of all oral traditions and Rabbinical writings. Hence their name of Karaïm, 'readers,' the plural of *kara*, 'reader,' as *nashym*, 'wives,' is the plural of *ysha* 'wife'; *banym*, 'sons,' the plural of *ben*, 'son'; *sepharym*, 'books,' the plural of *sepher*, 'book,' etc. The prayers of the Karaïms are said in Hebrew, 'reverently, as they should be in the presence of a King'; but there is no trace of Hebrew in the tongue spoken by them in the Crimea, which is the Tatar, the language they also correspond in, employing, however, Hebrew characters. The Karaïms, who keep themselves quite apart from the Talmudists, to whom they are so odious, adhere to the Pentateuch, the text of which somewhat differs from that of the latter people.

The Karaïms are included among the Sadducees in the writings of the Talmudists; but the Karaïms have nothing in common with the Sadducees, although it has been said that the doctrines of the former are a modification of those of the latter. For instance, the Sadducees deny the immortality of the soul and the resurrection of the body, in both of which the Karaïms believe; there are other points of distinction, such as the law of divorce, which is not tolerated by the Sadducees, but which is enforced by the Karaïms in case of the wife's adultery, insanity, ill-health, or barrenness[1]; and whereas the Sadducees count thirty days in the month, the Karaïms reckon according to the changes in the moon.

The fundamental doctrines of the faith of the Karaïms are the following: 1. The Almighty was, before the beginning of time.

[1] Each hopes that the Messiah that is to come may be from his issue.

2. His unity and might are beyond conception, and cannot be comprehended by the human mind. 3. All, from the angels on high, to the lowest animals, are of His creation. 4. His Providence is over all that has being. 5. The prophecies of Moses are above all other prophecies. 6. The five books given on Mount Sinai are immutable. 7. All the prophets have been inspired by the Divine power. 8. God has ordained punishments and rewards according to every man's deserts. 9. The resurrection of the dead is to be, but the time is not foretold. 10. The coming of the Messiah will be from the house of David, for the rebuilding of the temple.

The precept of the Karaïms, as regards the performance of good works, is in these words: 'If thou cans't not do as much as thou would'st, desire that thou may'st do as much as thou art able to perform.'

The Karaïms in the Crimea obtained the rights of citizenship in 1802, and in 1830 the population of Tchyfout-Kaleh, according to Kœppen, amounted to 1,109 souls, all Israelites. The 'rock' was inhabited until 1846, when the Karaïms left and scattered themselves over the peninsula in the pursuit of commerce; and being an industrious, energetic, and businesslike race, they have become the successful competitors of the Armenians, with whom they dispute the trade in the Crimea. The Karaïms were thus distributed in 1874:[1]

	Families.		Families.
Tchyfout-Kaleh . .	4	Sevastópol . . .	73
Baghtchasarai . .	60	Eupatoria . . .	300
Sympherópol . . .	60	Kherson . . .	40
Kertch	7	Nicolaïeff . . .	140
Theodosia . . .	100	Odessa	200
Yalta	20		

[1] Five persons is the proportion to each family.

It is computed that there are 50,000 Karaïms in various parts of the globe, 6,000 being in Russia.

By the Karaïms themselves, Tchyfout-Kaleh is now more frequently spoken of as Kyrkyer, a name that appears for the first time in Aboulfeda's geography,[1] where the place is described as a fortress and the refuge of the As (Alains). Kyrkyer was probably the residence of the khans of the Crimea in the fourteenth and fifteenth centuries, for we read that in 1396, Olgerd, the general of Vitovte, defeated the Tatars of the Crimea, of Kyrkel, and of Manlop (Mangoup) on the banks of the Don; in the following year the Khan of Kiptchak, Timour Koutlough, who put Toktamish to flight, gave Kyrkyer, 'the place of forty,' to Mahomed the son of Hadgy Beiran-Khodja; and Contarini, the Venetian ambassador, who passed through Caffa in 1474, states that the khan was at that time at Kerker. Of the Tatar occupation of Tchyfout-Kaleh, one monument only remains; it is a handsome mausoleum to Nene Kedja, a daughter of Toktamish, who died in the month of the ramazan, in the year 841. (1437–38 A.D.) The sepulchre consisted of two vaults, the one above the other, that have been forced open and gutted; on the front are several inscriptions and rich arabesques in relief, but the whole is fast falling to ruin.

When visiting Tchyfout-Kaleh upon a previous occasion, the venerable Rabbi, Abraham Phyrkovitch, himself came out to meet us, on learning that a party of strangers had arrived. At his house and in the dilapidated synagogue, he showed us a collection of ancient and rare MSS. on paper, vellum, and leather, which he had been engaged many years in forming, and which he stated it was his intention to dispose of to England or to Austria. 'To

[1] Aboulfeda, ii. p. 319.

England,' he said, 'because unlike my first collection now at St. Petersburg, placed beyond the reach of students, the English will render this easy of access; but it may perhaps go to Austria, for I do not forget the condescension of the Emperor, who sent for me when I passed through Vienna, and showed by his conversation that he took the deepest interest in the people I am so proud to represent.'[1] The first collection of ancient MSS.,

KARAÏM CEMETERY, VALLEY OF JEHOSHAPHAT.

which it had taken the Rabbi a long life-time to get together, is at the Imperial library, St. Petersburg, and bears his name; it is unique of its kind, many MSS. being anterior to the ninth century. The Imperial Government paid 100,000 roubles for its acquisition,

[1] Since the death of the Rabbi Phyrkovitch in 1874, at the age of 84, M. Halevy of St. Petersburg, and Dr. Strack of Berlin, have been sent to Tchyfout-Kaleh to examine and report upon the latest collection made by the Rabbi, with a view to its being purchased from his heirs by the State.

of which sum the Rabbi is stated to have received 60,000 roubles only!

The Rabbi Phyrkovitch told us, that he was doing his utmost to induce his co-religionists to return to their forlorn homes on the 'rock,' and reinstate themselves in their ancient properties and positions. They hesitated to answer his summons, and although there were three families only in Kyrkyer besides his own, the old custom of closing the gates at sunset was strictly observed.

The Rabbi conducted us to the crypts on the north side of the rock; they are provided with reclining niches, corn pits, and other conveniences, and were originally, in all probability, the dwellings of Tauro-Scythians. He next directed us to the *emek*, or 'Valley' of Jehoshaphat, the burial-place, for many ages, of the descendants of the *Tzadykym*. In a dense grove of splendid oaks are the white tomb-stones and monuments of the Karaïms, lying thickly together, except in one small space, where is pointed out the grave of Isaac Sangaris (and that of his wife), who converted the Khozars to Judaism, and died 767 A.D. (See Illustration.)

The most ancient inscription discovered in this interesting cemetery, is believed to be of the year 30 A.D.; it runs thus: 'The rabbi Moses Levi, died in the year 726 after our exile' That is to say, 726 years after the carrying away of the ten tribes out of Samaria, 696 years before the birth of our Lord.[1] Another inscription of antiquity records that 'Zadok the Levite, son of Moses, died 4,000 years after the creation, 785 after our exile.' (89 A.D.)[2] A third inscription of interest, deciphered by the late

[1] See 2 Kings xvii. 6, and xviii. 10, for the taking of Samaria by Shalmaneser (721 B.C.).

[2] *Achtzehn Hebräische Grabschriften aus der Krim.* D. Chwolson. St. Petersburg, 1865, pp. 9, 43.

Rabbi and quoted by Chwolson, records the death of Elihu (1261), who perished in a conflict with the Genoese!

The tomb-stones are very varied in form, some being in the shape of a sarcophagus, others like coffins or kystes, but the more remarkable are finished off with upper head and foot-stones.

A KARAÏM.

CHAPTER XLVI.

EIGHTY-FOURTH DAY.

Valley of Karaless – Mangoup-Kaleh—Ancient Remains—A Royal Crypt—The Goths—The Khozars—Mangoup or Teodoro—A Night at a Tatar Residence—Hospitality.

AT eight in the morning of our second day at Baghtchasaraï, we left the town with an old guide named Saïd, whom we engaged at 3 roubles for the day, 3 roubles being paid for each horse. Saïd conducted us by the Empress Catherine road, over the dried beds of the rivers Katcha and Belbeck, to the vineyards and rich orchards in the Souryenn valley, where we turned off the main road to enter the Karalésskaya dalýna. A charming forest track beneath the rugged Kalbash cliffs, leads past Kabardah on the Belbeck (at one time the chief village of the Tcherkess), to the village of Orto Karaless, 'middle Karaless,' the estate of the Tatar princess Balatoukoff, at whose residence, Assanaza, we presented a card of introduction. The princess's husband, the *mourza* Abdouramantchykoff, came out to meet us, and we followed him into the harem, apartments, as he informed us, reserved 'for friends of the family,' when *koursous* were immediately brought in, and coffee and sweets served. The princess appeared shortly after, attended by half-a-dozen young girls, and entered freely into conversation, the *mourza*, who spoke Russian fluently, acting as interpreter.

We accepted an invitation to dine and pass the night at Assanaza, an arrangement that suited us well; and leaving the ladies with their novel hosts, I remounted my horse, and proceeded with Saïd to Mangoup-Kaleh, through the villages of Youkáry Karaless, 'upper Karaless,' and Kodja-salà. At the last village we commenced the ascent of the Baba mountain by a steep and difficult path up the Tabanà-derè, 'tanner's valley,' through a dense undergrowth of the dog-berry and barberry, juniper and wild vine, the ground being thickly strewn with tombstones similar to those at Jehoshaphat, but here overturned and neglected. A hot twenty-five minutes' ride, for the thermometer was at 95°, brought us to the top of the glen, where we dismounted near the ruins of a square tower of the old fortifications, a spring of the purest water bubbling at our feet. Around us were the remains of small habitations, and some ancient crypts in the rocks.

To the north-east of Tabanà-derè, is Orta-derè, 'middle valley,' and beyond it Kápou-derè, 'gateway valley,' so called from the gate of entrance in the wall that was raised for the defence of the three valleys;[1] the wall has almost entirely disappeared at the Tabanà-derè, but extends across the Orta-derè to Kápou-derè, where it continues in fair preservation.

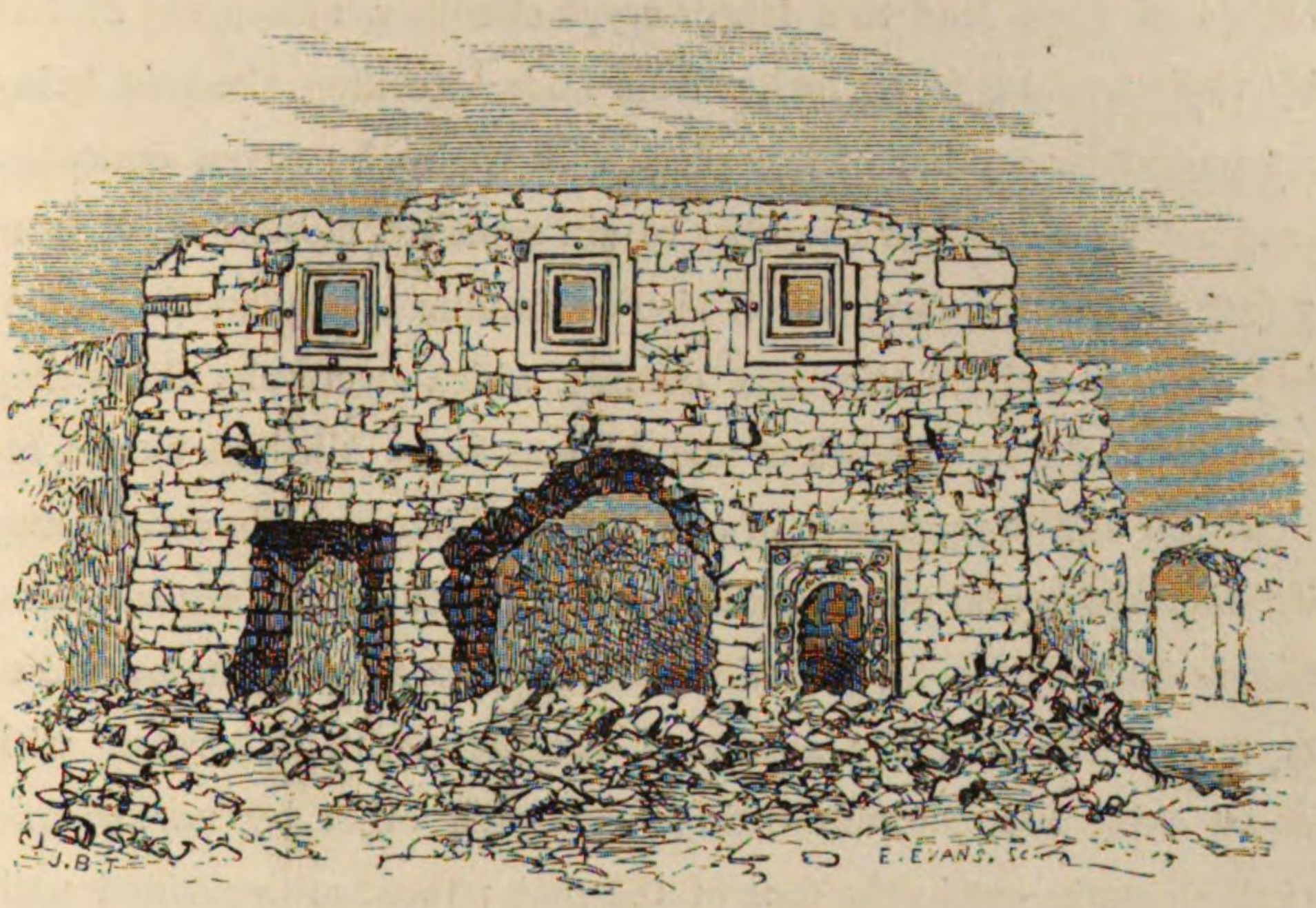
On the plateau of Mount Baba we passed some old Tatar grave-stones, and went on to Kylysse,[2] a small church in the last stage of decay, parts only of the east and west walls being left standing; near it are a few monuments similar to those at Byasalà, but smaller, and, like them, without inscriptions. Following in an easterly direction, we came to the remains of a mosque

[1] Dubois observed two valleys only, the Tabanà-derè and Kápou-derè, vi. p. 273, whereas Kœppen describes three valleys, *Krymsky Sbornyk*, p. 278.

[2] The Tatar for 'church.'

almost abreast of Kápou-derè, and close to the brim of a precipice, at the bottom of which is Adym-tchokrak valley, that separates Baba from the Tchamly-ouzynbastchyk hills. The peak of Aï-todor is seen in the distance, and the Tchadyr-dagh is due east.

Farther on is the formidable wall, 12 feet in thickness, of the Acropolis or citadel, and immediately inside it, facing to the east, is a palatial façade that was reached by steps which led to a



PALATIAL FAÇADE, MANGOUP.

terrace along its front. It is the sole relic of the days of Mangoup, and was perhaps the residence of the princes of Gothia.

When Dubois visited Mangoup, he found four windows on the first floor, where we now see one window only and two large apertures, for the wall has crumbled away considerably. The three windows of an upper storey remain uninjured, and below them are portions of the corbels that supported a balcony. The entire

window on the first floor, is ornamented with the sculptured designs seen chiefly in Armenia, a style probably introduced by the Armenians who flocked to the Crimea in the early part of the fourteenth century, after the destruction by earthquake of the great city of Ani. The inside dimensions of what is left of this edifice, are—length 41 feet, depth 19 feet.

To the north-west extreme of the Acropolis, and immediately below the surface of the rock, there is a crypt from which two flights of steps lead to a larger crypt chamber, measuring 21 feet by 17 feet, and 8 feet 4 inches from floor to ceiling, the roof being supported by a pillar of one piece with the rock ; seven doorways lead out of this lower chamber to six separate closets, each from 7 feet to 8 feet square, and it also communicates by another opening with a shelf in the rock outside, which overlooks the valley of Kodja-salà at a depth of about 1,000 feet. We here have a remarkable and unique suite of rock-cut dwellings, which, considering its disposition and accessories, may have been, as Dubois suggests, the residence of a king of the Tauri. There are numerous other crypts at the southern aspect of the mountain, excavated with equal skill, and communicating with each other by narrow and perilous paths cut in the face of the rock ; these are provided with reclining niches, water-tanks, pits for holding supplies, and in some instances with fire-places.

Mount Baba, on which was Mangoup, is semicircular in form and rises over 1,000 feet above the superb Ouraouss defile, and the Kodja-salà and Tchokrak valleys ; the summit commands an extensive view, and guards the passes that lead from the steppe to the coast ; it dominates the mountainous country of the Tauric chain, even to the Heracleotic Chersonesus and some of its bays, and as a crypt town was easily rendered inaccessible. Dubois

inclined to the opinion that Mangoup was the site of Chabum, one of the fortresses constructed by Scylurus, the Tauro-Scythian king.

After the disappearance of the Huns from the peninsula, towards the end of the fourth century, the Goths confined themselves to the mountainous parts of the Taurida, which they called the country of Dorou [1] (possibly a corruption of Tauri), selecting this formidable position for their stronghold. They were Christians, having been converted in the early part of that same century by some captives they had made in their wars with the Romans, and the Scriptures were soon written in their own tongue, by Ulphilas, who was consecrated in 341 at Constantinople, to be their bishop.

Upon the death of their prelate, 547–548, the Tetraxite Goths,[2] for thus were the Goths of the Tauric peninsula entitled, applied to Justinian, entreating him to send to them a bishop. The Emperor complied with their request,[3] and at the same time constructed fortifications at Gorzoubites, 'Gourzouff,' and Alustum, 'Aloushta,' and 'the long walls, for the protection of his friendly Goths, a colony of 3,000 shepherds and warriors'; thus were they left in peace, following their agricultural pursuits, until the conquest of the Taurida, including Gothia, by the Khozars, to whom they were compelled to pay tribute.

It was during the sovereignty of the Khozars that the tyrant Justinian, surnamed *Rhinotmitos*, 'cut-nose,' was dethroned by Leo and exiled to the Tauric Chersonesus, where he continued his hateful practices to such an extent, as to have excited those inhabitants who suffered the greatest indignities at his hands, to

[1] Dubois states that Dorou signified *wood* or *wooded*, a name applicable to the nature of the country, vi. p. 224. Bruun suggests that Procopius may have quoted the name Dorou from Doros, the name given by the Armenians to the Taurus.

[2] Procop. *De bell. Goth.* iv. 4.

[3] The bishopric of Alania (Gothia) was sixty-fourth in precedence, in the reign of Leo *Sapiens*.

conspire against his life. Justinian, however, saved it, by flying (702) to the castle of Doros on the confines of Gothia, where he sought the protection of the Khagkhan of the Khozars, who received and entertained him hospitably, and eventually gave him his daughter Theodora in marriage, with the castle of Phanagoria for a residence.

The castle of Doros was probably afterwards relinquished to the Goths, for we read that while John, their bishop, was attending the council of Nicea, 787, the Khozars occupied it until recovered by the Goths, who were incited by the bishop upon his return, to revolt against their oppressors. It was during this period that the Khozars were converted to Judaism, and we have it on the authority of the Rabbi Phyrkovitch, that in the cemetery on Mount Baba was found a Tatar inscription in Hebrew characters, of the year corresponding to 866 A.D., on what is believed to have been the tombstone of a Khozar.[1] According to an old Hebrew MS., the capital of the Goths was certainly at Mangoup in the ninth century.[2]

The dominion of the Khozars in the Taurida came to an end in 1016, upon the invasion of the peninsula by a general named Andronicus, who commanded the Imperial forces. They were succeeded in 1050 by the Comans, who also became the masters of the Goths, as were likewise the Mongols when they seized on Gothia in 1237. Then came the Genoese occupation of the seaboard, and the conquest of the Taurida by the Turks; yet, notwithstanding these frequent changes in their fortunes, the Goths, to some extent, preserved their language and religion. The monk Rubruquis, for instance, states that there were forty castles

[1] Chwolson, *Achtzehn Hebräische Grabschriften*, &c. p. 70.
[2] Bruun, *Gazarie*, &c. p. 65.

between that city and the Chersonesus, in each of which a separate idiom was spoken, many of the men in them being Goths whose tongue was a dialect of the Teuton;[1] and there is the evidence, three hundred years later, of Ghislain de Busbecq, ambassador of the Emperor Ferdinand I., who conversed at Constantinople with one of the delegates of the khan in the Teuton tongue; he was a man with fair hair and blue eyes, and in no manner resembled a Tatar.[2]

The antiquity of the name Mangoup is not known, but in 1380, the same year in which the sea coast of Gothia, which extended from Soldaya to Cembalo, was ceded by treaty to the Genoese, the title of Prince of Soudak, Mangoup and Caffa, was borne by one Stephen Vassílovitch, who went to Russia; and in 1396, another Prince of Mangoup, named Demetrius, was at the head of the Tatar forces.

The next record we have of a prince of Mangoup is in 1474, when one named Isaac received the ambassador of John III., who demanded the daughter of 'the chief of the Goths' in marriage for the son of the grand prince. The following year another embassy arrived at Mangoup, to ask what dowry Isaac would give his daughter; but the proposed alliance was frustrated, the Turkish forces after the fall of Caffa having invested and seized Mangoup, and made the princes prisoners,[3] as also the Khan, Mengly Ghyrey,

[1] Of a certain number of the forty castles which Rubruquis distinctly states were between Soldaya and the Chersonesus, *Recueil*, &c., p. 219, we probably see the ruins at Soudak, Tchóbàn-Kaleh, Tchouma or Oulou-ouzỳn, Aloushta, Kastel, Partenite, Ghelym-káya, Gourzouff, Nikita point, Paleocastro near Massandra, Outchan-sou or Aoutka Yssar, Yssar at Kourouly, Aïtodor, Yssar at Aloupka, Byouk Yssar, Koutchouk Yssar, Kastropol, Yssarkáya, Kolyah Yssar at cape Aïa, Balaclava, and the old Chersonesus.

[2] *Lettres*, &c. Letter of December 16, 1562, in Karamsin, iv. p. 381.

[3] The Turks sent into captivity or slaughtered all those inhabitants who were unwilling to embrace Mahomedanism.

who had fled thither from Caffa. Mangoup thenceforth became, with Caffa, Soudagh and Yeny-Kaleh, a dependency under the jurisdiction of Turkey, the title of the principality being borne, so far as is known, by Greek princes, who, it may be presumed, embraced Islamism; for in 1514, one Theodore Kamal or Kamalbi (Kamal bey?), prince of Mangoup, was sent by the sultan to accompany the Russian ambassador Alexeieff on his return to Moscow; and in 1527, a prince of Mangoup named Skinder (Alexander), died at Moscow, whilst employed on behalf of the Turkish monarch in establishing commercial relations between the two countries.[1]

In 1493, Mangoup was completely destroyed by fire, with the exception of the citadel, where in the following century the khans had a state prison. The Russian ambassador, Athanasius Nagoï, was confined in it in 1571, and Vassily Gryaznoï, a favourite of the Grand Prince John, who was made a prisoner in a combat at Moloschnyevody, was detained at Mangoup from 1572 to 1577, in which year he was ransomed for the sum of 2,000 roubles.[2] Up to the year 1800, a few Karaïms exercised their calling as tanners near the spring at the head of Tabana-derè, since which period the Baba mountain has remained deserted.

The appellation of the ancient diocese of Gothia, which was raised to the dignity of a metropolitan in 1283, was changed to that of Gothia and Teodoro in 1434, when Damian held the office. This new name of Teodoro, which takes us back to the earliest occupation by the Goths, who called their country Dorou, appears for the first time on an inscription that is preserved, I believe, in the church of Cherson near Sevastópol, but whose place of discovery cannot be traced; it records that the castle of Teodoro was constructed in 1427 by the Greek prince Alexis, a chieftain who was

[1] Karamsin, vii. pp. 72, 371; 162, 185.

[2] Karamsin, ix. pp. 232, 264.

styled by his Italian contemporaries *dominus de Lotedoro*, *Theodori dominus*, and *signor del Theodoro*. Of the fortress of Teodoro, an inhabitant of Caffa, who, after that city fell to the Turks was sent in captivity to Constantinople, has left the following account. 'L'armata Turca era a campo a un castello fortissimo della Gotia, che si chiama Teodoro, dove si trova il signore della Gotia con trecento Valacchi, e gli ha dato cinque battaglie ordinate e non l'ha potuto ottenere, perche è fortissimo e non vi si puo entrare se non da un luogo.'[1] There can be little doubt that Teodoro, possibly a restoration of the ancient name Dorou, and Mangoup, are identical places, an opinion that is greatly strengthened by the late discovery made amongst the inedited documents at Genoa by M. Desimone, member of the *Societá Ligure di Storia Patria*, of a statement, that the prince of Teodoro in 1472 was one named Saïchus,[2] a name not uneasily identified with Isaac, which prince of Mangoup as we have seen, received an embassage from Moscow in the year 1474.

We descended Mount Baba by the Kápou-derè, and got to Assanaza at 5 P.M.

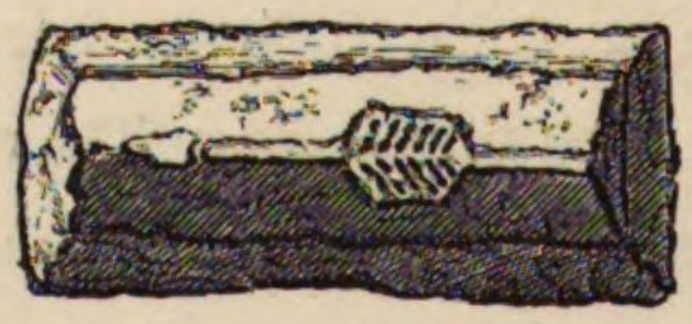
At six o'clock we sat down to dinner, but the princess did not make her appearance until the evening. The repast, which consisted of purely Tatar dishes, was excellent, and included a good vegetable soup, *tchybouryk*, flour patties and thin slices of lean mutton fried in mutton fat, well peppered and salted, *ett*, the lean of mutton cut up into small pieces and smothered in boiled cabbage, vegetable marrow *farci*, and boiled rice and milk; no wine or spirits. A number of young girls in attendance tripped about noiselessly, performing their work with singular aptitude; they are orphans on the estate taken into the household of the princess, where

[1] Heyd, *Le Colonie*, &c. ii. p. 145.

[2] *Giornale Ligustico*, Genova, 1874.

they live and are clothed until given in marriage, with a dowry and outfit in consideration of past services, for they receive no wages; their mistress they addressed as 'mother.'

The *mourza* complained sadly of the indolence of his countrymen and co-religionists. The Tatars never learn a trade; they work in their gardens and orchards from the end of May to the third week in August, during which period it is agreed among them that no festivities shall take place; for the rest of the year they remain idle, and enjoy themselves as best they can. The Tatars, however, are a hospitable people, those of means among them keeping an *óda* or free house of call for the benefit of all travellers, the first duty of a Tatar being the exercise of hospitality, on which he prides himself. The *óda* of our hostess is an inn of some size, but she desired to entertain us as her own guests; and when night came, the ladies were conducted by the princess to an apartment spread with Turkey carpets, the mattresses being in silk, and the coverlets of satin embroidered in gold.



TOMB STONES, MANGOUP.

CHAPTER XLVII.

EIGHTY-FIFTH TO EIGHTY-NINTH DAY.

Smart Hand-maidens—Crypts of Tcherkess-Kerman—Tatar Dwellings—Discontent at Baghtchasaraï—Prince Woronzoff's Address—The Tatar Battalion—An Apostate punished—Crypts of Katch-kalen—Crypts of Tépè-Kerman—Early rising—Road to Sevastópol—The new Russian Monitor—Last Day in the Crimea.

THE youthful handmaids were early astir, and the instant we opened our door they poured silently into the room with brass basins and ewers, and prettily embroidered towels. Some carried off our hats, coats and boots, while others very smartly rolled up the bedding and bore it away; and not until the hats, coats and boots were returned to us dusted and brushed, were we left to our own devices.

In half an hour the eldest of the maidens enquired at the door whether we could receive the *mourza*, and when our host entered the room, he was followed by a train bringing coffee, biscuits, and fruit. The ladies shortly joined us, and then the princess with her suite of damsels appeared, dressed in out-door costume, for she was about to pay a visit to her daughter in the valley of the Salghyr. She wore a crimson velvet cap embroidered in gold, with a bright kerchief tied round the head, and askirt and sort of tunic of Broussa silk; for the Tatars greatly affect goods from the bazaars at Constantinople. Silks and carpets, their mirrors and *koursous* inlaid in tortoiseshell and mother-of-pearl, tobacco, &c.,

are always Turkish; indeed they do not care to have Russian or foreign goods, although the poorer classes find them cheaper.

Nothing can exceed the good breeding, delicacy of attention, and courtesy we experienced during our short stay at Assanaza; and when we took leave of our hosts, we felt as if we were parting from old acquaintances. The young attendants were very demonstrative towards the ladies as they left the house, clasping them round the waist and bowing their heads quite low, a form of salutation we had seen for the first time.

From Karaless we drove to Tcherkess-Kerman, distant about three miles, to see the crypts that are in great numbers on an eminence several hundred feet above the road, and in a perfectly impregnable position. The more remarkable are at the south end, where a series of excavations appear to have been converted for purposes of Christian worship. In one we see an altar hewn out of the rock, in another a throne, and in the rest are graves, also hollowed in the rock and filled with human remains, other excavations having been employed as ossuaries.[1] The dwellers of this natural fortress, obtained their water supply at a spring reached by descending seventy-seven steps, in a diagonal shaft in the rock at the north end.

One cleverly executed excavation is in a nearly spherical piece of rock, which has rolled from the cliffs above to where it now lies, half-way down the eastern glacis. Two diminutive chambers had served, the one as a chapel, the other as the altar-piece, their walls having been covered with frescoes, on one of which it is possible to distinguish several figures on horseback, and among them St. George

[1] An anonymous author, writing in 1784, states that the Tatars pointed to the bones with pride, as being those of enemies they had slain in battle.

slaying the Dragon. Beneath this picture is an illegible inscription in Greek characters.

In a narrow gorge to the west of the crypt mountain is the village of Tcherkess-Kerman, where the Tatars occupy other ancient caverns, in front of which primitive habitations they have erected sheds or outer chambers. A tower on the east cliff of this gorge, said to have been built by the Turks, is now called Esky-Kerman, 'old fort.'

The straggling village extends the length of the defile to the valley of Kouk-agatch (?) at the south-west, where we dismounted and had literally to cut our way through dense undergrowth, to reach a chapel which the guide told us we should find at the angle of the rock that overlooks the valley at its junction with the gorge. It was a toilsome ascent over ground evidently rarely visited by man and after a scramble on the rocky summit, we got to the edge of the precipice to find ourselves separated from an isolated rock, in which we could see the chapel we had come so far to visit, but a crypt not easy to reach with safety, as the spring across the chasm might be attended by a false step. The interior is decorated with painted representations apparently in good preservation, due in all probability to their inaccessible situation. Our old guide assured us that no person within his recollection had ever entered it.

In the fourteenth century, Abdoun Khan, a prince of Kabardah, passed over into the Crimea with his clansmen, a tribe of the Circassians, and settled in the valley of the Belbeck at a place now called Kabardah by the Tatars; they subsequently returned to the Caucasus and fixed their abode on the Kouban. Tcherkess-Kerman, 'the fort of the Tcherkess,' was one of their fortified positions.

Upon our return to Baghtchasarai, we dined off *kebabs* at a

kahwà, 'coffee-house,' and spent the evening conversing with Tatars of every degree. Five *molias* came in and took up their pipes, but they were guarded and uncommunicative; others, however, were not slow to express their disaffection, and were bitter against the new *oukaz* on conscription; for what is there indeed that will more readily disturb the habitual serenity of a Moslem, and incite him, if anything should, to revolt, than the thought that his services are required on compulsion by a Christian!

Soon after the promulgation of the *oukaz*, 150 Tatar youths fled to Turkey, besides whole families which deserted their homes, to embark at dusk on board of small sailing vessels that lay in readiness off the coast at Aloushta and Yalta, their infants and children of tender years being left behind, that their cries might not betray the fugitives.

So great were the demonstrations of discontent among the Tatars on the subject of the new military code, that Prince Woronzoff was sent to Baghtchasaraï to reassure them. Addressing their deputies in the court of the palace of the khans, the prince said: 'I am sent here by the Emperor to declare to you that he thinks of you Mahomedans, and loves you, as he does his own children.' They were promised considerable indulgences, and informed that under no circumstances would they be permitted to emigrate to Turkey. Military service, they were told, was no longer what it used to be, and would they shirk it like cowards and run away like hares, when the eyes of the world were on them? The Tatars asked for time to consider, and on the third day they declared their submission to the new laws.[1]

A battalion of 170 men has been formed, no heavy drain out of a population of 127,682; the head-quarters are at Baghtchasaraï,

[1] *Corr. Odess. Vyestynka*, April 1874.

where the newly enrolled Tatars are permitted the full enjoyment of their national customs and religion.

Having a day to spare before being obliged to return to Sevastópol to meet the steamer, we were enabled to visit other crypts in the neighbourhood. We entered the beautiful valley of the Katcha at Kosh-dermen, between which place and the hamlet of Moustapha-bey, are seen at a short distance from each other, two pillars of calcareous rock of striking appearance, a *lusus naturæ*, the one called by the Tatars *vaï vaï ána kayassy*,[1] the other *vaï vaï kayassy*. Old Saïd told us that there was once a woman, who, desiring to become a Christian, had fled her village, and was being pursued by her daughter who sought to bring her back, when all of a sudden the would-be apostate was turned to stone as a punishment for wishing to leave the true faith ; the daughter, amazed at the sight, became likewise turned to stone, and is heard on dark nights to cry faintly, *Vaï vaï ána, vaï vaï ána.*

Proceeding along the valley under the shade of the grand old trees on either side of the parched stream,[2] shade we greatly needed with the thermometer at 107°, we came to the modern church of St. Athanasius on the Pytchky estate. Above it, high up the cliffs, are the crypts of Katch-kalen, in a position impregnable by nature except towards the north-west, where a formidable wall of defence had been constructed ; in a cemetery inside this wall are several tombstones like those at Bya-salà and Mangoup, and in their midst a great mass that has tumbled from the rocks above, and on which a huge cross has been hewn in relief.

The crypts of Katch-kalen, which face to the south-west, are innumerable and of every size, many being quite inaccessible ;

[1] *Ana* is 'mother' ; *Kayassy*, *Káya* in Turkish, 'a stone.'

[2] The road from Baghtchasaraï through Pytchky as far as Bya-salà, is carriageable.

they have their compartments, niches and bins, also wine-presses and reservoirs, not seen in any other crypt town in the Crimea. At a spring of impure water, pilgrimages by Greeks and Russians were made up to a recent period. As a whole, the excavations at Katch-kalen are seen to the greatest advantage from the road below, after the church of St. Athanasius is passed.

However remarkable these caverns, they are scarcely worth the trouble that is undergone to reach them, with such a place as Tépè-Kerman, 'castle on the hill,' within a short distance.[1] To arrive at it, the valley of Katcha is quitted at Shoury, when a ride over broken ground up the rocky valley of Syrbey, where the juniper alone seems to thrive, brings the enthusiast to the most perfect and varied of crypts in the peninsula. They appear to be most numerous, and more roughly excavated, at the south side of the rocky summit, the largest and those prepared with the greatest regard to comfort being on the west side, where they are seen in tiers, intercommunication being ensured by steps hewn on the exterior surface of the rock ; all have recesses, niches, reclining places, and bins, economy of space having been evidently studied in their distribution.

We entered a chapel, the original disposition of which, however, it is difficult to determine. On its north side, where the rock has partly fallen away, are two shallow recesses, a cross in relief being in one, and in the other an inscription of which the first few letters only are legible ; ВТ⊍⅄Г. Another inscription, also in painted letters commenced thus: +ВО··· the remainder has peeled off. Immediately in front of this chapel, are four pits in the rock filled with human bones.

Dubois gives a description in detail of a crypt chapel on the

[1] Other crypts are at Mangoush to the north-east of Baghtchasaraï.

north-east side, which I was unable to discover. He represents the difficulty of finding it in these words; 'un heureux hasard peut seul faire découvrir cet antre sacré qui ne se distingue en rien, à l'extérieur, de la foule de ceux qui l'entourent.'[1]

From Tépè-Kerman, we crossed the Syrbey-derè to the valley of Jehoshaphat, skirting the Karaïm cemetery, and at 6.30 P.M. we re-entered the Tatar capital.

To rise early had become a habit, and when we strolled into the town at five in the morning, we found the stalls open, the *kahwas* and fruiterers being certainly the best attended by loitering customers. *Shyshlyk* is the never-failing dish in a Tatar town, for which we were always charged one rouble, whether sufficient were ordered for one or more persons; and when the abstemious and sedate Mussulmans who chanced to be present, saw the havoc committed by hard-worked and hungry travellers such as we were, they rested their pipes from time to time in mute astonishment, to throw significant glances at each other, and then converse in whispers.

Collectors should look in at the little silversmiths' shops about the town, and go to the cottage, near the palace, of the chief *molla*, who shows his good taste in the old arms, jewellery, antique silver cups and ornaments, he picks up in his wanderings. At the bazaars, the black lamb-skins are to be purchased at a very moderate price.

At 7 A.M. we left for Sevastópol, passing out at the simple gate erected to commemorate the visit of the Empress Catherine. The road was well guarded during the late war by the Russians, who had camps at Douvankoï on the plain beyond Asis, and on the heights above the right bank of the Tchórnaya retchka past

[1] Dubois, vi. p. 312.

Kamyshly; but for such reminiscences this road is remarkably uninteresting and dreary, except where it traverses the valleys of the Katcha and Belbeck. We went over the *traktyr* bridge,[1] and alighted at the hotel at Sevastópol under the five hours.[2]

Our first duty was to hurry to a Russian bath-house for the needed 'scouring' after a lengthened camping out, and I then called upon Admiral Popoff the inventor of the circular monitor, whose vessel, the Novgorod, was lying in the harbour. I had the pleasure of lunching on board with the gallant officer, who explained, with full confidence in their merits, the advantages of his system for coast defence.

The Novgorod was fitted out in the early part of 1874, having cost 2,500,000 roubles. Her measurements, armaments, &c., are as follows:—

Tonnage	2491 tons
Total displacement	2500 ,,
Engines	480 horse power (nominal)
,, they can be worked up to . .	3000 ,, ,, (indicated)
Diameter of vessel	101 ft.
Draught of water	13 ft. 2 in.
Freeboard	1 ft. 6 in.
Armour	11 in.
Deck plates	$2\frac{3}{4}$ in.

Open turret armament; diameter of turret 30 ft., height 8 ft. Two 28 tons, 11 in. steel guns, that can be fired at the same time.

'Seven knots was the mean speed obtained in a smooth sea, whether steaming against a fresh breeze or before the wind, and the vessel could be turned completely round by means of the twelve

[1] See Vol. I. p. 24.

[2] The railway that connects Sevastópol, Baghtchasaraï, and Sympherópol with the south of Russia, was opened for traffic in January 1875. Unless the railway is preferred, the most interesting ride from Baghtchasaraï to Sevastópol would be past Aïtodor to Shoulou for a view of the valley of the Tchórnaya retchka, Tchorgoun and Balaclava, and a portion of the valley of Baïdar.

screws with which she is fitted, the first time in sixty seconds, and subsequently in forty-five seconds. Her rolling motion is trifling.' The admiral distinctly stated that it never was his intention that a monitor of the class of the Novgorod should take the sea, the system being for coast defence only, and more particularly at the mouth of a river. He appeared to think that his monitor would be safe from the attacks of torpedoes.

We crossed the bay in a wherry to the north side, and walked up the hill to the Russian cemetery. The superb memorial chapel to the slain during the war, pyramidal in form, is built of Inkerman stone ornamented with mosaics, frescoes, rich marbles, and red porphyry from Kastel near Lambat, and surmounted, at a height of 60 feet, by a large black cross. On the tablets of black marble about the walls, are the names of the officers who fell before the enemy.

At a short distance from this chapel is the monument to Prince Gortchakoff, Commander-in-Chief of the Russian forces in the Crimea; his remains were removed hither at his express desire, 'that he might sleep among his brethren in arms, whose valour had kept free from the enemy the soil where their bones now rest.'

The large flat tombs, some fifty in number, each inscribed in Sclavonian 'grave of the brethren,' are the burial-places of the men who were interred separately, according to the corps to which they belonged.

The following day we bade farewell to the Crimea. The steamer in which we embarked for Odessa was crowded beyond sufferance, tickets having been issued at the company's office greatly in excess of the accommodation provided—an irregular proceeding unfortunately of frequent occurrence. The company

possesses the monopoly of steam-trade on the Russian sea-board, and is in receipt of a handsome subsidy from the Crown, which perhaps accounts for neglect in failing to meet the requirements of the public in a generous spirit.

ROCK-CUT CHAPEL, TCHERKESS-KERMAN.

CHAPTER XLVIII.

NINETIETH TO NINETY-SECOND AND LAST DAY.

Berezann Island—Kinbourn Fort—Otchákoff—Potyómkyn and Souvaroff—Village of Paroútyno—Remains of Olbiopolis—The Milesian Colonists—Their Wars with the Scythians—Olbiopolis subject to Rome—Antiquities—The sect of Stundists—Nicolaïeff—Imperial Dockyard—Circular Monitors—Opinions of Russian Officers regarding them—Defences of the Boug—The Camps of Mazeppa and Charles XII.—*Visa* to Passport on quitting Russia.

THE daily communication between Odessa and the river Boug, is a great inducement to visit the Imperial dock-yard at Nicolaïeff. The steamers call at Otchákoff,[1] where we decided upon landing, that we might the more conveniently take the village of Paroútyno or Ylyn on our way, to visit the site of the ancient city of Olbia.

At 8 A.M. we left Odessa in the 'Taurida,' the same steam-vessel from which we first landed in Russia. Before entering the narrow passage between Otchákoff and Kinbourn spit, we passed Berezann, at one time a possession of the Olbians, who dedicated on the island a temple to Achilles. Berezann belonged to the Russians in the ninth century, when it was named St. Eleutherius after a bishop whose burial-place it became, and in the Italian charts of the fifteenth century we see that Berezann was also called Barbarese. The Turks, who constructed fortifications on this island, availed themselves for the purpose of all remains of antiquity they could find.

[1] Pronounced Atchákoff by the Russians.

At a short distance beyond Berezann above the spit to the right of the channel, are the defences of Kinbourn bombarded by the allies on October 16 and 17, 1855. Souvaroff, who took this fortress from the Turks, announced his success in one of his usual laconic reports.

Слава Богу! слава намъ!
Кинбурнъ взятъ и я былъ тамъ.—Суворовъ.[1]

He sent a like despatch to Marshal Roumyántzoff, commander of the forces in Moldavia, after the destruction of the enemy's flotilla on his first expedition against the Turks, in 1773.

Otchákoff is a straggling village of fishermen and river pilots, whose habitations are scattered over the few hillocks beneath which lies buried an ancient stronghold, for Alectros, a fortress of the Sarmatians, afterwards a dependency of Olbia, is believed to have stood here. We read of the Tatars occupying Kára-Kerman, 'black castle,' in the year 1415, when it was besieged by the Poles, and in 1523, the formidable fortress constructed by Mengly Ghyrey the Crimean khan, 'from which to menace their common enemy the Poles,' as he informed his ally John III., was taken from the Tatars by the hetman Dashkoff, whose followers the Cossacks of the Dnieper named the place Dassoun in his honour. The Venetians, who probably had a commercial depôt here, called it Porto de Bo or Bovo (Boug).

Otchákhoff was occupied by General Münich in 1737, and in 1788 it was retaken by assault and completely destroyed by Potyómkyn, who received on the occasion a baton enriched with diamonds and entwined with laurel, 100,000 roubles, and a letter of thanks from his sovereign and friend; Souvaroff, who com-

[1] Glory to God! and glory to us all!
Kinbourn is taken, and I was at its fall.—Souvaroff.

manded the left wing of the attacking force, and was wounded in the neck by a musket ball, being presented by the empress with a magnificent plume in diamonds. The Nicolaïeffsky fortifications, erected by the Russians for the defence of the liman, were abandoned in 1851, restored during the war, and finally blown up by themselves on the 18th October 1855, the morning after the fall of Kinbourn; it is now in contemplation to construct a powerful fortress where the old works stood at Otchákoff point.

Having secured a *pereclodnáya* and post-horses, we left Otchákoff at 1 P.M., passing over a flat corn country, and stopping at two small Russian villages, Koutzouroub and Yvánovka. At the latter, I chanced to find my way to the village schoolroom, which was empty; the schoolmaster was dead, and no successor could be found for the salary of 60 roubles = 8*l.* a year!

Whilst seeking a lodging in Paroútyno, we were agreeably surprised at receiving an invitation to become the guests of a Scottish gentleman,[1] at whose house we passed the night and enjoyed the comforts and luxuries of an English home.

The following day was spent in rambling over the site of one of the most ancient Greek colonies on the shores of the Euxine. At a mile from Paroútyno, where mounds, that as yet have been almost mute, are strewn with fragments of stone and marble, the ground is cut up with numerous trenches made in 1873 under the direction of the Archæological Commission of St. Petersburg, which have exposed portions of the walls of Olbia, the foundations of a tower, a well, and some wine-presses. During his earlier explorations, Count Ouvaroff discovered the extremes of those

[1] Mr. Walker was agent on the estate of the Countess Moussyn-Poushkyn, which includes the country around Paroútyno. This estate of 27,000 *desyatýns* was for sale at the reserve price of 800,000 roubles. The arable and pasture land is excellent, but there was a dearth of working hands.

walls near the bank of the Boug, at a distance of 7½ *versts* apart, and was successful in tracing them to where they met at 5 *versts* inland from the river; he believes the acropolis of the city to have been on the high part of land that projects slightly into the river to the north and west of the little verdant valley of Shyroky, and that the wall which enclosed it was 1,300 yards in extent.

The numberless tumuli to the west of the necropolis of Olbia, are named *sto maghyll*, 'one hundred tombs'; the few explored were found to contain vaults of large blocks of masonry, constructed without cement; they are usually in the centre of the barrow, and slightly below the level of the ground. Among the objects recovered were golden ornaments, weapons in bronze, skeletons, and urns that contained the ashes of the dead; but the explorations in general have yielded little indeed to illustrate the history of a city distinguished by Strabo as being a great emporium.

Miletopolis, or, according to Herodotus,[1] the city of the Borysthenians, because it was at the confluence of the Hypanis (Boug) with the Borysthenes (Dnieper), a city afterwards called Olbiopolis,[2] was founded in the second year of the thirty-first Olympiad, 655 B.C., by Milesians, who emigrated when Miletus, like Tyre and Carthage, had attained a high degree of commercial prosperity; and the colonists were no sooner settled on the right bank of the Hypanis than they established a commonwealth after the model of their mother country, instituting councils and electing their own archons, governors, and magistrates.

The first care of the Borysthenians was to enclose their city with a great wall as a protection against the Scythians, to the confines of whose territory they had come. Having thus secured

[1] Herod. iv.

[2] Olbiopolis, the designation given by Pliny, is the only name that appears on autonome coins.

themselves from sudden attack, they extended their commerce beyond the shores of the Euxine to the Archipelago, Asia Minor, and Greece, increasing in wealth and encouraging the arts, until the artists of Olbia successfully emulated those of Athens and Corinth. But their troublesome and formidable enemies kept the Olbians in a continual state of warfare, until at last their city was taken and completely destroyed by Bærebistus, king of the Getæ, 54 B.C., who afterwards crossed the Ister (Danube), and ravaged Thrace, Macedonia, and Illyria. All intercourse between the Hypanis and Greece thereafter ceased, to the great disadvantage of the Scythians who were not long in urging upon the Greeks to return, which many consented to do, when a second Olbia was founded, also an independent state, except that it was required to pay a certain tribute to the Scythians and employ the effigy and name of their king on its coins—conditions from which the new colonists after a time sought to free themselves. Hostilities ensued, and the Olbians being eventually constrained to turn to Rome for succour, the Emperor Antoninus sent to their relief his forces, which vanquished the Scythians and compelled them to send hostages to Olbia as a pledge for the future. Olbia became a Roman possession, recovering its independence for a short time only, 217–222. Authors of the fourth and sixth centuries allude to the city of Olbia as being in existence in their time, but there is no evidence that the inhabitants ever embraced Christianity.[1]

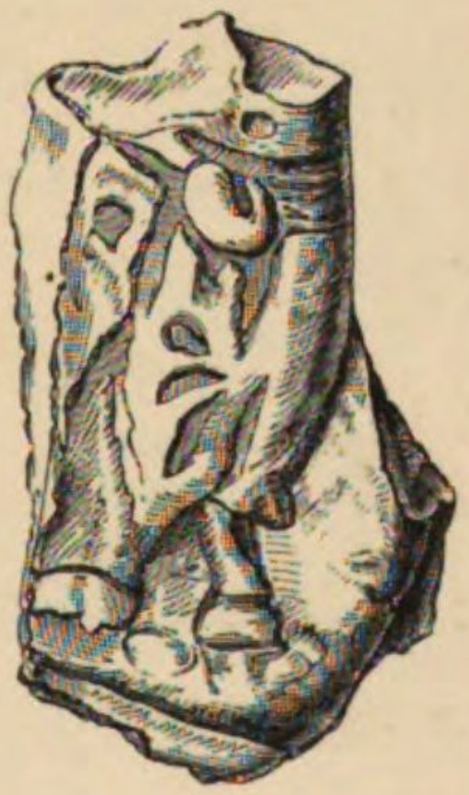
As we roamed about verifying the localities marked on Count Ouvaroff's plan, a number of children came up to us with their little hands full of oxidized coins and arrow-heads, beads and frag-

[1] *Choix de Medailles Antiques d'Olbiopolis ou Olbia.* Blaramberg, Odessa, 1822. —*Recherches sur les Antiquites de la Russie Meridionale*, &c. Comte Alexis Ouvaroff, Paris, 1855; with Atlas.

ments of pottery, for the site of Olbia is to them an inexhaustible mine of such little treasures. To dig is strictly forbidden, but wet weather is patiently awaited, the action of the water over the sandy and calcareous soil is watched, and a diligent search made after antiquities. The best are secreted by the peasants, who make better bargains with strangers than with the agents of the Crown. The few objects I obtained are of some interest, and include—a portion of a lamp, on which is represented at an altar a man wearing the Scythian cap (see Vignette); the head of a female divinity; fragment of a vase, with figures in red on a black ground; fragment of a vase with figure in relief (see Illustration); seated figure $4\frac{6}{8}$ inches (headless and fractured) of the goddess Demeter (Ceres), the drapery arranged as fig. I, plate XXI. Ouvaroff; an exquisite head of Pan in marble, probably the handle of a vase; an unguentarium; various lamps, and an *ἀμφιφορεύς*, a two-handled amphora 28 inches in length, in perfect condition; beads of vitreous paste, a few good arrow-heads and bronze fish, some of the latter with the letters ΘΥ or ΟΥ;[1] autonome coins of Olbia; a half halcus (fig. 8, plate XXII. Ouvaroff); a half-obole (fig. 11, plate XXII. Ouvaroff) and an *as*, termed by Ouvaroff a half-obole (fig. 5, plate XXII.) 18, scale of Mionnet, in a marvellous state of preservation.

Among the peasantry in the neighbourhood of Paroútyno and Nicolaïeff are many followers of a sect called the Stundists, who style themselves 'Brethren in friendship with God,' take the Bible as their standard, condemn the institutions and ceremonies of the Church, especially the employment and adoration of images, are intolerant towards those who do not partake of their own religious

[1] These fish are believed by M. Köhler, ΤΑΡΙΧΟΞ, p. 347, *Mémoires de l'Académie*, &c, St. Petersburg, to belong to the earliest monetary system of Olbia.



FRAGMENTS FOUND AT OLBIOPOLIS.

convictions, and believe the time is not far distant when all men will share landed property equally, no exception being made even in favour of the sovereigns and rulers of the earth. The doctrines of this sect, which is said to be steadily increasing in number, were first introduced into the province of Kherson from Little Russia by a minister of the Reformed Church named Benekemper, who commenced his proselytising work at the German colony of Rohrbach.

Nicolaïeff, with its broad and dusty streets and irregularly built houses, is little else in appearance than a large straggling village. The population, including naval and military forces, amounts to 50,000 souls ; but the people are poor, for there is no local produce, and the town has to depend solely upon transit trade.

We were indebted to Her Majesty's Consul for obtaining the necessary permission to see the Imperial dockyard, and upon presenting ourselves at the gate, a petty officer was appointed to conduct us over one of the untidiest of State arsenals. The rope-house (a relic of past times), the steam-factory and saw-mills, are almost equal to the best we can show, and there are three good building sheds ; the want of order was owing perhaps to the general absence of officers, for we never met with one of any rank from the time of our entering the yard at 2 P.M. to 5 o'clock, when we left it !

Of seven small vessels in the stream, three were flying the pendant ; the rest of the Black Sea squadron, consisting of twenty-two small unarmoured vessels carrying thirty-four guns, were at their stations on the coasts or cruising for exercise. We were told that three thousand artificers were at work in the yard, many being employed on the new circular monitor named the Vice-Admiral Popoff in compliment to the inventor, by command of

the Emperor. This turret ship, an improvement on the Novgorod we saw at Sevastópol, was constructed under the direction of the inventor by Captain Mordvynoff, with Russian artificers, the plates being of Russian iron; the building was commenced January 2, 1874, the vessel was officially laid down by the Emperor August 27, 1874, and she was launched September 25, 1875.[1]

As the merits and demerits of the Russian circular monitor have been discussed in the British press, it may be interesting to know that Russian naval officers outside the Admiral's immediate circle of friends are not by any means in favour of the system, the general opinion being that the Novgorod steers badly and has a tendency to keep turning when aweigh. Few officers however, have had the opportunity afforded them of being at sea in that vessel; the inventor's statements must therefore be allowed to be the correct ones until the reports of officers whose impartiality may be entirely relied upon, prove, from their own personal experience in the sea-going qualities of these vessels, that their efficiency has been exaggerated or misrepresented.

Naval officers at Nicolaïeff are dissatisfied because the reports

[1] Circular monitor, 'Vice-Admiral Popoff':

Diameter		202 ft.
Displacement		3550 tons.
Draught of water	Forward	11 ft. 7 in.
	Aft	13 ft. 7 in.
	Mean	12 ft. 7 in.

Armour of hull and turret 17½ inches (?), the hull being sheathed with wood and coppered to the gunwale. Deck armour, 2¾ inches.

The machinery, prepared by Mr. Baird of St. Petersburg, consists of eight engines of 80 horse-power nominal, to work up to 4,480 horse-power effective.

Armament	Two 40-ton guns.
Cost of hull	782,726 roubles.
,, armour	520,322 ,,
,, engines	601,817 ,,
	1,904,865 roubles.

on the Novgorod's trial trips are kept profoundly secret. At least sixty-four rounds should have been fired from each gun at target practice in the course of her summer cruise, and a sketch of the target after every practice, was to accompany the report made to the Commander-in-chief. The Novgorod was duly laid up at Sevastópol for the winter, and no reports or sketches having been received or at any rate made public, one or the other of two conclusions was arrived at—either that the targets were never hit, or that it was considered more prudent not to have target practice at all![1] Officers find some consolation, however, in the intimation received, that it is the intention of the Government to lay down the first of several ironclads to be constructed at Nicolaïeff.

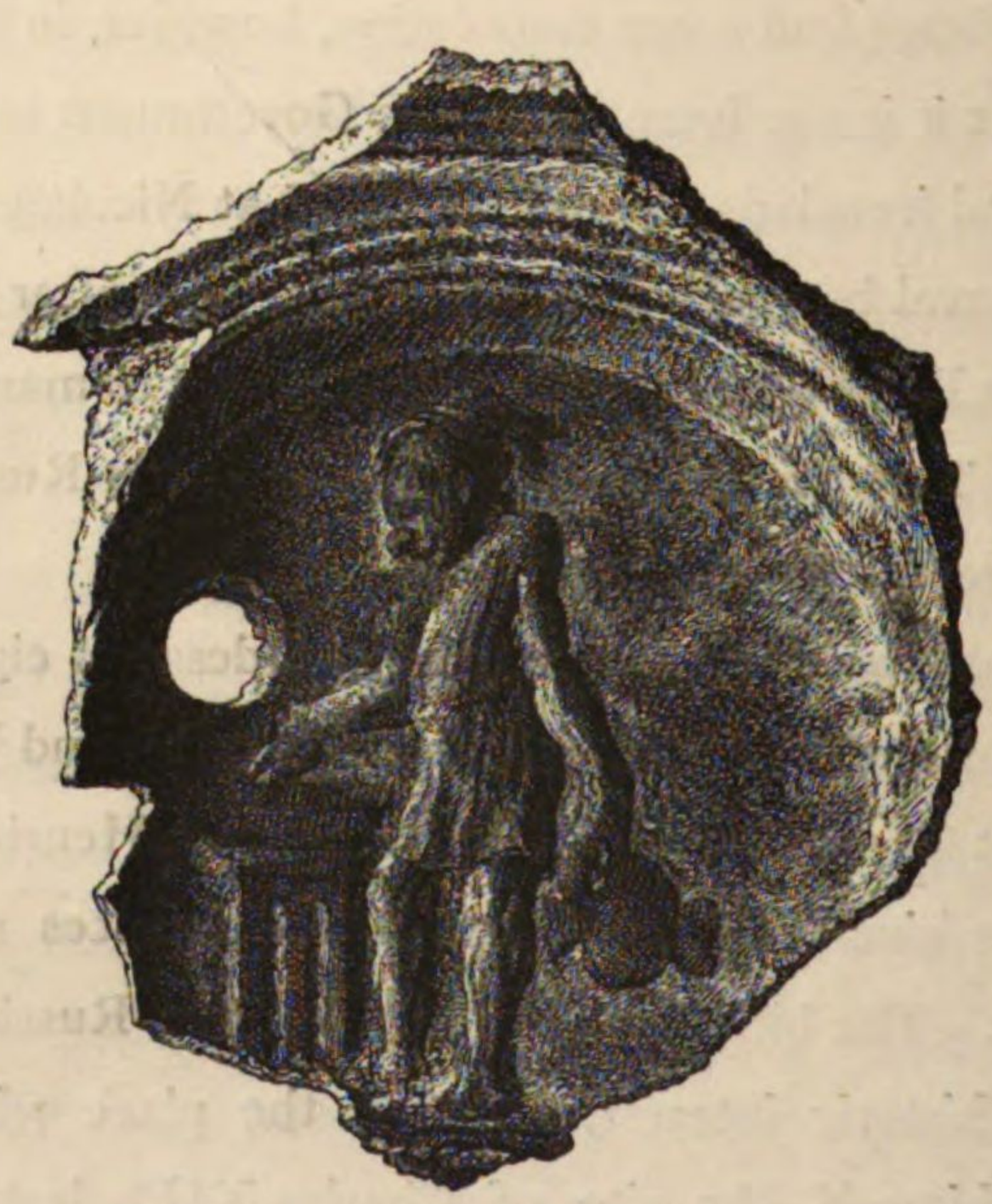
At the naval barracks were 3,000 lads, who, after being trained on board the Black Sea cruisers, would be sent to man ships in other squadrons. They were chiefly natives of Little Russia, but there were also Greeks among them.

We embarked upon our return to Odessa at eight o'clock the following morning, and passed forts Constantine and Yzederwohl (?) on the right bank, and forts Kaufmann and Henrica on the left bank of the river Boug, all formidable defences mounted with Krupp guns. The hill above the spit at Cape Russia on the left bank, is of historic interest, for it is the place where Mazeppa intrenched himself, the site of Charles XII.'s last encampment, previous to his retreat into Turkish territory, being at the river's side a little to the north of Mazeppa's position, and still, according to Count Ouvaroff, plainly discernible.

To obtain the *visa* to a passport for the purpose of quitting

[1] Letter from Nicolaïeff, December 3, 1875.

Russian territory is a tedious affair, and one that involves even greater delay than is experienced on entering the country. We are indebted to Mr. H. W. Hunt, H.M.'s Vice-Consul at Odessa, to whom our best thanks are due for many attentions, for facilitating our recovery of the necessary document duly attested.



FRAGMENT OF A LAMP, OLBIOPOLIS.

Bayerische
Staatsbibliothek
München

APPENDICES.

I.

Innovation de l'aide-de-camp général Comte d'Osten-Sacken aux citoyens d'Odessa.

L'Empereur Nicolas I., de bienheureuse et impérissable mémoire, me confia, pendant notre guerre de 1853-54, avec des droits militaires, le gouvernement de la ville d'Odessa et d'une partie de la Nouvelle Russie, ainsi que le commandement des troupes qui y étaient cantonnées. Dans ce terrible moment, où les ennemis de la Russie tâchaient de lui nuire de toutes les manières, je fus grandement flatté de gouverner une contrée, où le prince M. S. Woronzoff, que j'honorais profondément, recueillait tant de respect et d'attachement.

L'Alliance des Anglo-Français avec les oppresseurs des Chrétiens contre leur défenseurs, me donna le droit d'attendre le bombardement d'Odessa ; ce qui arriva en effet.

Voici le fragment du rescrit dont j'ai été honoré le 21 Avril, 1854.

Ce même jour, lorsque les habitants d'Odessa rassemblés dans les églises orthodoxes, assistaient à la commémoration de la mort du fils de Dieu crucifié pour la rédemption de l'humanité, les alliés des ennemis de son Saint Nom, attentèrent à la ruine de cette ville de paix et de commerce, dans laquelle l'Europe a toujours trouvé un grénier ouvert, dans ses pénibles jours de disette.

Les flottes combinées anglo-françaises ont foudroyé pendant 12 heures, nos batteries, les demeures des citoyens et les navires marchands qui se trouvaient dans le port. Mais, dirigées par vous, en personne, nos braves troupes remplies d'une ferme confiance dans le tout Puissant Protecteur d'une juste cause, ont repoussé avec gloire l'attaque opiniâtre de l'ennemi contre ce rivage, qui au temps des apôtres avait accueilli le St.-Prédicateur de la foi chrétienne dans notre patrie de bénédiction.

La fermeté héroïque et l'abnégation des troupes animées par votre exemple ont été couronnées par le succès le plus complet ; la ville a été sauvée de la destruction, et les flottes ennemies ont disparu à l'horizon.

Signé,

NICOLAS.'

Les moyens les plus destructifs étaient au pouvoir de nos ennemis, tandis que nos moyens de défense étaient bien faibles ; les batteries furent bien vite construites non sous la direction d'un ingénieur, mais d'un excellent colonel de l'état major, maintenant général-lieutenant Hahnhardt ; les sondages de mer se trouvèrent de deux pieds plus profonds que ceux qui étaient indiqués ; en fait de canons et de mortiers nous en avions 48, pour la plupart en fort mauvais état ; plusieurs entre eux pris du môle de la quarantaine étaient du temps de Pierre le Grand et servaient de pilliers pour l'attache des vaisseaux ; la batterie du matelot Toscan volontaire Deji-Deji-Moka fut construite et armée pour son propre compte. Et c'est par ces moyens que nous devions nous défendre contre l'immense flotte alliée des deux premières nations maritimes ! Dieu me donna de la foi en sa sainte bonté pour la défense de la juste cause et la ferme résolution de ne point accepter l'offre impérieuse du commandant en chef de la flotte, qui menaçait de détruire Odessa. Je répondis à la réclamation des consuls me priant de ménager les habitants, en accordant les demandes, 'que ce ne serait pas digne de la Russie !' Et le Très-haut accomplit un miracle ; n'ayant perdu que 60 hommes et n'eut que quelque dommage fait à la ville le bombardement fut repoussé, plusieurs bâteaux endommagés furent retirés honteusement du combat ; la descente sur le Peresep fut repousée avec perte. L'exploit sans exemple du jeune officier de vingt ans Stchegoleff, ressortait en relief du tableau de la bataille, à laquelle assistaient plusieurs milliers d'habitants battant des mains ; la batterie de Stchegoleff, placée à l'angle saillant du môle de la quarantaine, combattait pendant plus de 6 heures contre gros bâtiments, d'abord avec 4 canons, et puis avec un seul, et quand les 4 caissons éclatèrent, 3 canons furent démontés, les pilotis du môle étaient en feu et que les vaisseaux placés près du môle, brulaient, alors le jeune héros, tambour battant, ramena ses soldats et me les présenta, d'après mon ordre.

Lorsque au commencement de la bataille je gallopai vers cette batterie, pour encourager ses défenseurs, je trouvai sur une étendue de quelques sagènes carrées un véritable enfer ; toutes sortes de projectiles creux éclatant de tous les côtés de la batterie rappelaient le feu de file. Stchegoleff commandait avec un sang froid imperturbable ; les soldats d'artillerie,

les congédiés et ceux en congé illimités, lestement mais sans confusion, travaillèrent près des canons, et un d'entre eux courait du flanc gauche de la batterie en dehors, (sur la berme) pour observer les vaisseaux, pour améliorer la position du tir et m'en faire rapport. La majeure partie des habitants contemporains d'Odessa sans différence de nationalité, religions et suggettons (*sic*), penétrée d'un seul intérêt pour la sainte cause et d'amour pour la Russie risquant de perdre la vie ou d'être estropiée, était témoin de ce combat inégal et du miracle opéré par le Très-Haut. Ils se conduisirent d'une manière parfaite et étonnante, dans ce pénible instant pour Odessa.

Je fus fort heureux de pouvoir porter à la connaissance du père de la patrie, les sentiments dont étaient penétrés les habitants d'Odessa et bientôt notre bien-aimé Empereur envoya à Odessa le rescrit suivant au plus haut degré flatteur pour elle :

Par la Grâce de Dieu, Nous Nicolas I^er^, Empereur et Autocrate de Toutes les Russies, etc., etc., etc.

Aux habitants de Notre aimée et féale ville d'Odessa.

Les flottes combinées d'Angleterre et de la France, étant entrées dans la mer Noire attaquèrent, il y a de cela quelques jours Odessa, ville de paix, ouverte au commerce de l'Europe entière.

Notre aide-de-camp-général le baron d'Osten Sacken, en rendant témoignage à la valeur signalée, avec laquelle la force militaire a repoussé les attaques de l'ennemi, a porté en même temps à Notre connaissance qu'au milieu des dangers qui menaçaient la population, la tranquillité et l'ordre publics, ont été respectés par les habitants, qui ont suivi avec un zèle exemplaire toutes les dispositions des autorités locales.

Le sentiment intime du devoir inspiré par notre sainte religion et par le dévouement au trône, anime à Notre grande satisfaction toutes les classes de Nos fidèles sujets. Mais c'est à Odessa que ce sentiment unanime, si digne d'éloges, vient de se manifester dans sa plénitude, au bruit des canons ennemis.

Il était impossible que la fermeté et l'abnégation déployées par les habitants de cette ville n'attirassent pas toute Notre attention. C'est pourquoi Nous Nous plaisons à en exprimer aux habitants d'Odessa de toute condition, Notre bienveillance particulière.

Signé,
NICOLAS.

St.-Pétersbourg : le 26 Avril, 1854.

La prise du vapeur le *Tigre* n'est plus un exploit occasioné par le dévouement ou par les bonnes dispositions prises. Elle ne prouve que la vigilance des gardes et la faute impardonnable des deux bâteaux ennemis qui s'étaient élancés à la porte du feu, pour défendre *le Tigre*. La première s'explique ainsi : les cosaques du Danube qui composaient les patrouilles du 30 Avril, à l'aube du jour, au milieu d'un brouillard sombre comme la nuit, entendirent le clapotement des vagues et coururent ventre à terre vers Lustdorf, où étaient cantonnées les troupes pour leur faire connaître l'approche des bateaux. Un moment après 2 légers canons, venus de Lustdorf, étaient placés déjà en position sur la rive escarpée de la campagne de Kortazzi. Lorsqu'il se fit un peu jour et qu'on put apercevoir un bateau ensablé entre deux rocs, et l'équipage en uniforme rouge, jétant les canons dans la mer, nos canons firent feu et ne voyant pas le drapeau blanc qui devait annoncer la reddition, par quelques coups bien visés ils incendièrent le bateau et blessèrent mortellement le brave capitaine de la frégate Dgiffard (sic), son neveu, un officier du même nom et plusieurs matelots. Alors fut hissé le drapeau blanc et 24 officiers et 201 soldats se rendirent prisonniers de guerre. La faute impardonnable des vaisseaux qui s'étaient aventurés consistait en ce qu'après que le soleil eut chassé le brouillard ils s'avancèrent imprudemment à la distance de 400 sag. du rivage juste à la portée des 12 canons de la batterie de campagne placés à découvert sur la position, défilant devant elle à cause de l'escarpement du rivage, de sorte que leurs boulets dépassaient de 200 sagènes la batterie, tandis que, d'après le dire des ennemis mêmes chaque boulet parti de notre batterie s'il ne perçait pas les navires, du moins y causait quelques dégats. La stupeur des ennemis fut telle qu'ils ne pensèrent pas même à se retirer à 2 ou 3 cent sagènes, ce qui était leur point de mire, mais menaient avec nous toute une heure un combat inégal et se retirèrent étant fort endommagés.

. . . . . .

Aide-de-camp-général,

COMTE OSTEN SACKEN.

From the *Journal d'Odessa*, No. 65, $\frac{23 \text{ March}}{4 \text{ April}}$, 1872, and No. 67, $\frac{25 \text{ March}}{6 \text{ April}}$, 1872.

II.

TABLES OF DEPARTURES AND ARRIVALS OF STEAMERS BETWEEN ODESSA AND THE PORTS OF THE CRIMEA AND OF TRANSCAUCASIA.

ODESSA TO THE CRIMEAN PORTS (Summer Itinerary).

20th March to 28th April; one departure weekly.

DEPARTURES.

Odessa.....Thurs. and Mon., 3 P.M.
Eupatoria .....Fri. and Tues., 7 A.M.
Sevastópol .....Fri. and Tues., 1 P.M.
Yalta .....Fri. and Tues., 9 P.M.
Theodosia .....Sat. 6 A.M., and Wednes., 7 A.M. (change boats.)

28th April to 30th October; two departures weekly.

ARRIVALS.

Eupatoria .....Fri. and Tues., at dawn.
Sevastópol .....Fri. and Tues., 11 A.M.
Yalta .....Fri. and Tues., 7 P.M.
Theodosia .....Sat. and Wed., 4 A.M.
Kertch.....Sat., 2 P.M., and Wed., 3 P.M.

N.B. The Steamer that leaves Odessa on Monday at 3 P.M., arriving at Theodosia on Wednesday at 4 A.M., continues her voyage at 6 A.M., reaching Poti the following evening, Thursday, at 6 o'clock.

ODESSA TO THE PORTS OF THE CRIMEA AND OF THE CAUCASUS

(Summer Itinerary).

20th March to 30th October ; one departure weekly.

Odessa	.....	Thursday, 3 P.M.
Eupatoria	.....	Friday, 7 A.M.
Sevastópol	.....	„ 1 P.M.
Yalta	.....	„ 9 P.M.
Theodosia	.....	Saturday, 6 A.M.
Kertch	.....	„ 6 P.M.
Anapa	.....	„ after midnight.
Novorossisk	...	Sunday, 7 A.M.
Djouba	.....	„ after loading.
Touapse	.....	„ „
Psezouápe	.....	„ „
Vardannè	.....	„ „
Dagomyss	.....	„ „
Sótcha	.....	Monday, 2 A.M.
Adler	.....	„ after loading.
Sandrỳptch	.....	„ „
Gagry	.....	„ „
Pytzounda	.....	„ „
Gadaoutt	.....	„ „
Soukhoum-Kaleh .	.....	„ evening.
Eupatoria	.....	Friday, at dawn.
Sevastópol	.....	„ 11 A.M.
Yalta	.....	„ 7 P.M.
Theodosia	.....	Saturday, 4 A.M.
Kertch	.....	„ 2 P.M.
Anapa	.....	„ midnight.
Novorossisk	...	Sunday, 6 A.M.
Djouba	.....	„ afternoon.
Touapse	.....	„ 3 P.M.
Psezouápe	.....	„ evening.
Vardannè	.....	„ „
Dagomyss	.....	„ night.
Sótcha	.....	„ midnight.
Adler	.....	Monday, at dawn.
Sandrỳptch	.....	„ early morn.
Gagry	.....	„ forenoon.
Pytzounda	.....	„ „
Gadaouatt	.....	„ about noon.
Soukhoum-Kaleh [1]	.....	„ 3 P.M.
Poti	.....	Tuesday, at dawn.

[1] Transferred to Tender.

THE CRIMEAN PORTS TO ODESSA (Summer Itinerary).

20th March to 28th April; one departure weekly.

Kertch.....Thurs., 9 A.M., and Sun., 8 A.M.

Theodosia .....Thurs., 8 P.M., and Sun., 10 P.M.

Yalta .....Fri. and Mon., 8 A.M.

Sevastópol .....Fri. and Mon., 3 P.M.

Eupatoria .....Fri., 8 P.M.

28th April to 30th October; two departures weekly

Theodosia .....Thurs. 4 P.M., and Sun., 5 P.M. (change boats).

Yalta .....Fri., 4 A.M., and Mon., 5 A.M.

Sevastópol .....Fri. and Mon., 1 P.M.

Eupatoria .....Fri., 7 P.M.

Odessa.....Sat., noon, and Tues., 8 A.M.

N.B. A Steamer leaves Poti on Saturday, at 8 A.M., arrives at Theodosia on Sunday at 8 P.M., and continues the voyage at 10 P.M., having embarked passengers from Kertch, calls at Yalta and Sevastópol, and reaches Odessa on Tuesday morning.

THE PORTS OF THE CAUCASUS AND OF THE CRIMEA, TO ODESSA (Summer Itinerary).

20th March to 30th October; one departure weekly.

Poti .....Monday, 8 A.M.

Soukhoum-Kaleh ..... „ night.

Gadaoutt .....Tuesday, after loading.

Pytzounda ..... „ „

Gagry ..... „ „

Sandrŷptch..... „ „

Adler ..... „ „

Sótcha ..... „ „

Dagomyss ..... „ „

Vardannè ..... „ „

Psezouápe ..... „ „

Touapse ..... „ „

Djouba ..... „ „

Novorossisk ...Wednesday, 8 A.M.

Anapa ..... „ after loading.

Kertch.....Thursday, 9 A.M.

Theodosia ..... „ 8 P.M.

Yalta .....Friday, 8 A.M.

Sevastópol ..... „ 3 P.M.

Eupatoria ..... „ 8 P.M.

Soukhoum-Kaleh [1] .....Monday, 4 P.M.

Gadaoutt .....Tuesday, 2.30 A.M.

Pytzounda ..... „ at dawn.

Gagry ..... „ morning.

Sandrŷptch..... „ „

Adler ..... „ „

Sótcha ..... „ 11 A.M.

Dagomyss ..... „ afternoon.

Vardannè ..... „ „

Psezouápe ..... „ „

Touapse ..... „ 7.30 P.M.

Djouba ..... „ after midnight.

Novorossisk ...Wednesday, 6 A.M.

Anapa ..... „ afternoon.

Kertch..... „ 7.30 P.M.

Theodosia .....Thursday, 4 P.M.

Yalta .....Friday, 4 A.M.

Sevastópol ..... „ 1 P.M.

Eupatoria ..... „ 7 P.M.

Odessa .....Saturday, noon.

[1] Transferred from Tender.

ODESSA TO THE CRIMEAN PORTS (Winter Itinerary).

30th October to 20th March; one departure weekly.

Odessa .....Thursday, 3 P.M.	Eupatoria .....Friday, at dawn.
Eupatoria .....Friday, 8 A.M.	Sevastópol ..... „ at noon.
Sevastópol ..... „ 2 P.M.	Yalta ..... „ 8 P.M.
Yalta ..... „ 10 P.M.	Theodosia .....Saturday, at dawn.
Theodosia .....Saturday, 8 A.M.	Kertch..... „ 3 P.M.

ODESSA TO THE PORTS OF THE CRIMEA AND OF THE CAUCASUS (Winter Itinerary).

30th October to 20th March; one departure weekly.

Odessa .....Thursday, 3 P.M.	Eupatoria .....Friday, at dawn.
Eupatoria .....Friday, 8 A.M.	Sevastópol ..... „ at noon.
Sevastópol ..... „ 2 P.M.	Yalta ..... „ 8 P.M.
Yalta ..... „ 10 P.M.	Theodosia .....Saturday, at dawn.
Theodosia .....Saturday, 8 A.M.	Kertch[1] ..... „ 3 P.M.
Kertch.....Sunday, 8 A.M.	Anapa .....Sunday, afternoon.
Anapa ..... „ after loading.	Novorossisk ... „ 7 P.M.
Novorossisk ... „ „	Djouba .....Monday, at dawn.
Djouba .....Monday, „	Touapse ..... „ morning.
Touapse ..... „ „	Psezouápe ..... „ at noon.
Psezouápe ..... „ „	Vardannè .. ... „ afternoon.
Vardannè ..... „ „	Dagomyss ..... „ „
Dagomyss ..... „ „	Sótcha ..... „ evening.
Sótcha ..... „ „	Adler ..... „ night.
Adler ..... „ „	Sandrỳptch..... „ midnight.
Sandrỳptch..... „ „	Gagry ..... „ after mid-
Gagry ..... „ „	night.
Pytzounda .....Tuesday, „	Pytzounda .....Tuesday, at dawn.
Gadaoutt..... „ „	Gadaoutt..... „ morning.
Soukhoum-	Soukhoum-
Kaleh ..... „ night.	Kaleh ..... „ noon.
	Poti .....Wednesday, at dawn.

[1] Should the Straits of Kertch be frozen over, the Steamer will proceed from Theodosia to Anapa on Saturday, at 10 P.M.

THE CRIMEAN PORTS TO ODESSA (Winter Itinerary).

30th October to 20th March ; one departure weekly.

Kertch.....Monday, 9 A.M.
Theodosia ..... „ 8 P.M.
Yalta .....Tuesday, 8 A.M.
Sevastópol ..... „ 3 P.M.
Eupatoria ..... „ 8 P.M.
Theodosia .....Monday, 4 P.M.
Yalta .....Tuesday, at dawn.
Sevastopól ..... „ 2 P.M.
Eupatoria ..... „ 7 P.M.
Odessa .....Wednesday, at noon.

THE PORTS OF THE CAUCASUS[1] AND OF THE CRIMEA TO ODESSA (Winter Itinerary).

30th October to 20th March ; one departure weekly.

Batoum .....Thursday, 6 P.M.
Soukhoum-
kaleh .....Friday, at noon.
Gadaoutt ..... „ after loading.
Pytzounda ..... „ „
Gagry ..... „ „
Sandrỳptch..... „ „
Adler ..... „ „
Sótcha ..... „ „
Dagomyss .....Saturday, „
Vardannè ..... „ „
Psezouápe ..... „ „
Touapse ..... „ „
Djouba ..... „ „
Novorossisk ...Sunday, at dawn.
Anapa..... „ after loading.
Kertch.....Monday, 9 A.M.
Theodosia ..... „ 8 P.M.
Yalta .....Tuesday, 8 A.M.
Sevastópol ..... „ 3 P.M.
Eupatoria ..... „ 8 P.M.
Soukhoum-
Kaleh .....Friday, at dawn.
Gadaoutt..... „ afternoon.
Pytzounda ..... „ evening.
Gagry ..... „ „
Sandrỳptch..... „ night.
Adler ..... „ midnight.
Sótcha ..... „ aftermidnight.
Dagomyss .....Saturday, 4 A.M.
Vardannè ..... „ at dawn.
Psezouápe ..... „ morning.
Touapse ..... „ at noon.
Djouba ..... „ afternoon.
Novorossisk ...Sunday, 4 A.M.
Anapa..... „ at noon.
Kertch..... „ 6 P.M.
Theodosia .....Monday, 4 P.M.
Yalta .....Tuesday, at dawn.
Sevastópol ..... „ 2 P.M.
Eupatoria ..... „ 7 P.M.
Odessa .....Wednesday, at noon.

[1] When the weather is foul off the coast, passengers at Poti for the Crimea and Odessa are sent in a Tender to Batoum, where they turn over to the Steamer that leaves direct for Soukhoum-Kaleh. In such cases, the Tender leaves Poti on Wednesday morning.

III.

DESCRIPTION OF A SKULL FROM A TOMB OF PANTICAPÆUM, BY PROFESSOR BUSK, F.R.S.

The skull is that of an elderly or old man. The bone is extremely porous and friable, and a considerable part of the base is broken away. Most of the teeth have been retained during life, the only deficient ones being three of the lower molars. Those remaining are worn flat, and are mostly, but not all, free from caries.

The chin is well formed, and the face orthognathous.

In the lateral view the frontal sinuses project considerably, and above them the frontal outline, though low, is evenly rounded. In the vertical region the outline is evenly arched, and the occiput is somewhat projecting. The mastoid are largely developed, and the greatest width of the skull is at the base of the mastoid processes.

In the occipital view, the skull is compressed on the sides, but not at all pyramidal.

The cranium is :—

7″·1 long, 5″·4 broad, and 5″·4 high—giving a

Cephalic Index	·760
Altitudinal	·760

The broken condition prevents the measuring of the cubic contents, but on the whole the skull is of rather small size for a male, and does not convey the impression of its having belonged to a highly civilised race, but rather the reverse. It does not appear to exhibit any Mongolian or Tatar characters.

IV.

POTI-TIFLIS RAILWAY.

Poti to Tiflis			Tiflis to Poti		
Distance in versts	Stations	Passenger Train	Distance in versts	Stations	Passenger Train
	Poti (dep. A.M.)	6.		Tiflis (dep. P.M.)	9.30
14	Tchalodydy	6.35	10	Avtchaly	9.55
35	Novo Senaky	7.36	20	M'zhett	10.35
61	Samtredy	8.37	31	Ksanka	11.6
90	Koutaïs	9.44	46	Kaspy	11.59
118	Kvyryly	10.55	58	Grahaly	12.26
130	Dzeroully	11.34	71	Gori	1.8
139	Byelagory	12.7	88	Karely	1.47
146	Legvany	12.29	112	Mihaïlovo-Kashoury	2.47
158	Bejetouban	over the	116	Souram	over the
167	Pony	pass	122	Pony	pass
173	Souram	5.54	131	Bejetouban	7.55
177	Mihaïlovo-Kashoury	6.12	144	Legvany	8.45
201	Karely	7.8	150	Byelagory	9.15
218	Gori	7.52	159	Dzeroully	9.52
232	Grahaly	8.22	172	Kvyryly	10.58
244	Kaspy	8.59	200	Koutaïs	12.8
258	Ksanka	10.	229	Samtredy	1.15
269	M'zhett	10.43	254	Novo Senaky	2.15
279	Avtchaly	11.16	275	Tchalodydy	3.6
289	Tiflis (arr. P.M.)	11.40	289	Poti (arr. P.M.)	3 40

V.

METEOROLOGICAL TABLE. FROM RETURNS MADE AT THE OBSERVATORY, TIFLIS.

Stations	Altitude above the sea in feet	Mean Temperature (Réaumur)					Annual rain and snow fall in English inches
		Annual	Winter	Spring	Summer	Autumn	
Tiflis	1343	9·9	+1·0	9·4	18·6	10·8	18·94
Erivan	3220	+8·5	−5·7	+9·5	+19·0	+11·3	
Aralyk	2600	9·3	−2·7	9·9	19·8	10·2	6·08
Lencoran	−70	11·5	+3·7	10·2	19·5	12·6	32·37
Shemaha	2230	9·1	−2·3	9·7	18·4	10·5	14·96
Shousha	3860	7·2	+1·0	6·0	14·6	7·3	20·79
Bakou	53	11·3	+3·2	9·1	19·8	13·2	9·82
Derbent	15	10·5	+2·4	8·2	19·2	12·1	14·88
Temrouk	80	8·5	−0 8	7·7	18·0	8·9	
Piatigorsk	1850	6·8	−2·8	6·8	15·8	7·5	21·58
Goudaour	7327	3·3	−3·8	2·2	10·1	4·9	
Koutaïs	470	11·7	+4·2	11·1	18·2	13·4	61·39
Redoutt-Kaleh	20	11·6	+5·1	10·2	18·0	13·1	64·31
Poti	30	11·8	+5·3	10·5	17·9	13·3	62·34
Gagry	50	11·3	+5·3	10·9	17·2	11·8	
Byeloy Kloutch	3787	7·6	−0·1	6·2	15·0	9.2	
Alexandropol	5010	4·2	−7·2	3·8	13·8	6·4	14·68

VI.

NOTICE ON THE WINES OF TRANSCAUCASIA.[1]

The vine is found in Transcaucasia at an altitude of 3,000 feet above the sea, growing in remote and inaccessible places, where it is difficult to suppose that it was planted by man. The grape constitutes one of the chief aliments of the natives, especially of the Mussulmans, who enjoy it with their *tchourekeby*, 'bread'; and wine is consumed by the Christians who find it at all the *doukanns*, where their simple wants are satisfied. The culture of the vine is the favourite pursuit of the various populations, the plant growing best in the misty parts of Mingrelia, Imeritia, and Gouria. It spreads from the southern slopes of the great range over the rich valley of Kakhety, towards the governments of Elyzavetopol, Erivan, and Bakou, reaching to the shores of the Caspian, where it is of small growth and creeps on the ground.

The climate in the last-named districts is more propitious to the rearing of the vine for the purpose of making wine than in the government of Koutaïs,[2] where dense forests on the mountains attract the Black Sea mists, so that the wine produced there is usually thin and acid, and not fit for keeping. Its best sorts are the Sodjavah' of Gouria and the Adjalej of Mingrelia. The richest vineyards are in the valley of Alazan, which extends to 150 *versts* at its widest part, is 16 *versts* broad at Telav, and 36 *versts* at Sygnah. They yield annually 2,000,000 *vedros* of the best wine known as that of Kakhety, red and white, aromatic and of agreeable flavour; the wine of Sygnah, called Tzynodal, being superior to that of Telav.

In Elyzavetopol, where the climate is favourable, the quality of the wine is good but the yield is not great. The grapes of Erivan, especially the Muscat, are excellent; and the wine, which is stronger and sweeter than

[1] Communicated by M. Peter Mouromtzoff, of Bakou. *Otcherk vynadyelya Kavkaza*, Tiflis, 1875, is a new work on the cultivation of wine in the Caucasus.

[2] The government of Koutaïs includes the provinces of Imeritia, Mingrelia and Gouria.

that produced in other provinces, is much esteemed. At Shemahà, Matrasy, and other places in the government of Bakou is produced the Matrasynsky, a sweet wine when new, but which improves greatly by keeping.

Grapes are gathered in September and October. Needy proprietors gather early, and make the most wine in proportion to the size of their vineyards, but it is poor and fit only for immediate consumption. The October vintage, by which time the grape has thoroughly ripened, yields a fuller and more aromatic wine, but in smaller quantities, which never will stand keeping. The leaves, that cluster about poles six feet or eight feet in height, are at this season of every shade of green, turning to yellow and red. The fruit is equally striking in appearance, for the M'tzovany, R'katzytely, and Boudeshoury, of various forms and colour, black, dark red, amber, or pale green, are planted indiscriminately, the Soperany only, a red grape, growing separately. It is employed in the colouring of wine, turning the white to a golden tint, and changing the red to dark purple. As they gather, the pickers take care to make a good selection of the fruit for drying at their homes.

The grapes are pressed, and wine is stored under cover of rude constructions of stone roughly roofed over, called *maranya*. Huge narrow-mouthed earthen tubs, seven or eight feet in depth, after being well coated with whitewash, are buried in the earth where the soil is driest, to receive the juice from the wine-presses placed over them. The press is of brick or stone kept whitewashed, but the poorer people are content to use a pierced trough, in which the grapes are crushed with a staff.

A month before the *kvevry*, or earthen tub, is required for use, the inside is well rinsed with fir and juniper branches that have been soaked in water. When filled, the pulp is put in to preserve the wine, a tight-fitting wooden cover, secured with clay, closes the jar, and the process of fermentation which extends over several days takes place through a pipe in the cover. A small mound of earth marks where the *kvevry* is buried.

The largest tubs are made on the spot, and baked in furnaces specially prepared to receive them; they contain from 100 to 200 *vedros*, but some, it is said, will hold 800 *vedros*. The average cost of a *kvevry* is fifteen roubles.

New wine is called *madjary*, and is employed in the preparation of *badaga*, a favourite sweet dish. Fruit soaked in *madjary* becomes *tchourch'hely*. Sometimes smooth planks are smeared over with *madjary* which is left to dry, and the substance being peeled off is called *tatara*.

The occasion is one of solemnity when the tasting of wine takes place

in the *maranya*, at a table to which guests from a distance are invited. If the wine is pronounced unfit, it is left to ferment for the second time; but if good, the pulp is at once removed to be used in the distillation of spirits, and the wine is baled out with *tchapa*, copper vessels. One half the contents of the tub being usually clear and of good flavour, is at once disposed of for immediate consumption; the remainder is left for a short time only, to settle, and is afterwards poured into small jars holding a *tounga* (five bottles), for wine will not keep after having been exposed to the air. If tubs are left unopened, it will preserve for some years.

Wine is usually sold wholesale in Kakhety. From *kvevry* it is transferred to *bourdyouky*, bullock skins turned inside out, after having been well rubbed over with naphtha, which imparts an exceedingly disagreeable flavour to the first liquor it receives. The largest skins contain 54 *pouds*.

When the *bourdyouk* is prepared, it is laid on its back, the legs being in the air; and any person who chances to pass by while it is being filled, has the right to enter the *maranya* and taste the wine.

There is no export trade, but a small quantity of the wine of Kakhety is sent annually to Moscow.

VII.

ANCIENT GRAVES AT M'ZHETT.

Having obtained the necessary sanction from the authorities, and permission from the proprietor of the land, I opened six graves at M'zhett, with the following results :—

First Grave.—Depth of soil, 2 feet 4 inches. Came to two small stone slabs. Upon their removal was disclosed a child's grave formed of six sepulchral bricks, two being upon each side, and one at either end. This little grave—length 3 feet 6 inches, width 14 inches—was filled with earth, and lay east and west. At the east end was a portion of cranium. Body had been laid full length. Near the cranium were composition beads for a necklace ; small bronze ring also found. Unable to bring away bones, owing to condition. The term 'sepulchral bricks,' is employed advisedly, such bricks having been found in these graves only, and appear to have been extensively employed for the purpose.

Second Grave.—Depth of soil, 3 feet. Came to three large sandstone slabs, close and well-fitting. Grave full of earth and stones, some of the latter being large fragments. At east end had been undoubtedly interred a body in a seated posture. Portions of cranium well to the front and near the end of slab ; upon carefully removing the earth, came to vertebræ of the neck, then to portions of ribs, then to sternum, and finally, the femurs, which were lying close up to a corner. At west end, remains of four full-grown bodies, of a youth's, and of a child's. I have been guided here chiefly by the crania.[1] These bodies must have been huddled in, and

[1] Presented to the Anthropological Institute. Of one of these skulls (see plate p. 182), now at the Royal College of Surgeons, Professor Busk has observed that it was a well-marked example of the so-called 'macrocephalous' crania of Georgia and the countries round the shores of the Euxine. These skulls, whose deformation precisely resembles that of the so-called Titicaca skulls from Peru, have formed the subject of an excellent monograph by Professor V. Baer,* and they are of particular interest as affording an

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* The learned Professor probably refers to *Mém. de l'Acad. Imp. des Sciences de St.-Petersburg*, tome ii. No. 6, 1860.

buried at one time. No relics ; found several small pieces of obsidian, shaped like sharp flint tools, as also pieces of mixed matter which had passed through fire—a conglomeration of calcined bones, wood, stone, &c. Length of grave 5 feet 3 inches, width 2 feet 4 inches, depth 2 feet 4 inches.

Third Grave.—Head slab, showing very slightly above the surface. Covering slabs had been probably taken away at some remote period ; soil excavated, 14 inches. Came to six sepulchral bricks, laid flat and loosely ; upon carefully removing the earth, found at the east end, remains of a seated figure and of a child, a small bronze ring, and portions of iron ornaments, also fragments of glass bottles. At the west end, were some remains, recumbent. Length of grave, 5 feet 10 inches, width 3 feet, depth 4 feet 8 inches.

Fourth Grave.—Immediately beneath the surface were remains, recumbent. Head, east. Immediately beneath, three huge irregularly shaped slabs. One skull at the east and one skull at the west end. Unable to determine position of bodies. Portion of bronze pin, head of pin in gold, fragments of glass. Length of grave, 5 feet 10 inches, width 2 feet 6 inches, depth 7 feet.

Fifth Grave.—Depth of soil, 3 feet. Came to two large, evenly fitting slabs—one slab split. At east end, remains were in a recumbent position ; two bronze hair-pins (similar hair-pins, in silver, are worn at the present day in Georgia), portions of iron ornaments, and fragments of glass bottles. At west end, seated remains ; both femurs close up to a corner, as in No. 2 grave ; found a small flat sun-dried dish of the coarsest make. Length, width, and depth, as No. 2.

Sixth Grave.—Close to the surface, and had been disturbed at some remote period.

With the exception of No. 1 grave, these tombs were all alike, being formed of four large slabs of sandstone for the sides and ends, covered with two or three smaller slabs—the bottoms being the natural soil. The largest grave opened by Mr. Beïern was double—one grave being above the other, each measuring, length 8 feet 2 inches, width 3 feet 6 inches,

instance of the persistence of the same custom of deformation from before the time of Hippocrates to very near if not quite to, the present day ; whilst at the same time it has been common to Western Asia and Western South America ; a circumstance that perhaps might be regarded to some extent as favouring the views of those who advocate the hypothesis that America was at any rate partly peopled from the older continent.

depth 4 feet 8 inches. The burial-ground extends over a surface of about four to five acres, at the foot of a hill range.

The objects found by Mr. Beïern were sent to St. Petersburg, and consisted of ornaments in gold, bronze and iron, coral, ivory, and mother-o'-pearl. One small silver vase, having the triumphs of Hercules in relief, excited universal admiration, and must have belonged, from its design and ornamentations, to an epoch of high Grecian art. It was in poor condition.[1]

[1] Reported in *The Journal of the Anthropological Institute of Great Britain and Ireland.* April and July 1874, vol. iv.

VIII.

SUMMARY OF MINING AND MINERAL BEDS IN TRANSCAUCASIA. FROM THE REPORT OF THE OROGRAPHER, LYTYOFFSKY. 1873.

Locality	Ore, &c.	Locality	Ore, &c.
IN GOVERNMENT AND DISTRICT OF TIFLIS:		SYGNAH' (*continued*):	
		Tchobandagh .	naphtha
Tchatah'h . .	iron	Kapytchee . .	coal
Dambloud . .	copper	Kadourma . .	,,
Djayory . .	,,		
Yagan . . .	,,	IN GOVERNMENT AND DISTRICT OF ELYZAVETOPOL:	
Kogoss . .	,,		
Kerynje . .	,,		
Sokdar . .	,,		
Koshakkar . .	,,	Nygny-Dashkesalo	cobalt
Zaemanlou . .	,,	Nygny-Dashkesan	iron
Zamanlou . .	,,	Bayann . .	,,
Alvery . .	,,	Koushshtchy .	,,
Shamblouk . .	,,	Bayann . .	alum
Ah'htall . .	,,	Koushshtchy .	,,
		Zaglyck . .	,,
IN DISTRICT OF TELAV:		Mahman . .	
		Sampass . .	copper
Matchhaoury .	copper	Goulyatack . .	,,
Ahatys-heoba .	,,	Nygny-Dashkesan	,,
Mt. Kelaour-sery .	,,	Kedabeg . .	,,
Tchytchak . .	,,	Shammhorr . .	,,
Koutzehoua . .	,,	Bashkent montan .	,,
Soboryo . .	,,	Tcherdalou . .	,,
Shvyndouvan .	,,		
Shouagherys .	naphtha	IN DISTRICT OF KASAK'K:	
Botchermyss-tavy .	,,		
Botcherma . .	,,	Armoutlouh'h .	copper
Botko . . .	brine spring	Kourann . .	,,
Gamborry . .	coal	Delyjann . .	,,
IN DISTRICT OF SYGNAH':		THERE ARE INDICATIONS AT	
		Koushshtchy of .	copper
Tcheremy . .	naphtha	Sagoutly ,, .	,,
Velystsyhy . .	,,	Bakshyk ,, .	,,
Ahashtchene .	,,	Myrzyk ,, .	,,
Jemyty . .	,,	Zournabad ,, .	,,
Kaounaoury .	,,	Bayann ,, .	argentiferous lead
Kakopety . .	,,	Seyphaly ,, .	lead
Nabambreby .	,,	Nouzgher ,, .	,,
Kapytchee . .	,,		
Baïdah . .	,,		

IX.

SONG OF THE NEW BRIDE.[1]

Little threshold, be thou not shaken ;
It is for me to be shaken,
To bring lilies.

Little plank, be thou not stirred ;
It is for me to be stirred,
To bring lilies.

Little ground, shake thou not ;
It is for me to be shaken,
To bring lilies.

Little tree, tremble not ;
It is for me to tremble,
To bring lilies.

Little leaf, be thou not thrown down ;
It is for me to be thrown down,
To bring lilies.

Sun, arise not ;
It is for me to arise,
To bring lilies.

Sun, circulate not ;
It is for me to circulate,
To bring lilies.

Moon, arise not ;
It is for me to arise,
To bring lilies.

Moon, circulate not ;
It is for me to circulate,
To bring lilies.

Stars, sparkle not ;
It is for me to sparkle,
To bring lilies.

Crane,[2] cry not ;
It is for me to cry,
To bring lilies.

Mamma, weep not ;
It is for me to weep,
To bring lilies.

Papa, weep not ;
It is for me to weep,
To bring lilies.

Brother, weep not ;
It is for me to weep,
To bring lilies.

They had deceived the mamma with a knitting-needle and a ball :
They had deceived papa with a cup of wine :

[1] *Armenian Popular Songs*, by the Rev. Leo M. Alishan, D.D., Venice, 1852.

[2] The crane, the stork, and the partridge, are the favourite birds of the Armenian poets.

They had deceived the brother with a pair of boots :
They had deceived the little sister with a finger of antimony.
They have loosed the knot of money
And detached the girl from her grandmother.
Mother, sweep thou not the little plank
In order that the little trace of thy girl may not be effaced :
Let a little memory remain to thee
In order that thou mayest fill the wish of thy soul.
They passed with a sieve the raisin
And filled the pockets of the girl,
And they put her on the foreign way !

A SONG ON THE BRIDEGROOM.

Blessed be the merciful God ;
Blessed the will of our Creator (*thrice*).
We have united, we have finished,
We have placed the Cross over them (*thrice*).
Go and seek the father of the king,[1]
Let him come and prepare the feast :
Let him bend his knees before the holy altar :
All good and prosperity to our king (*thrice*).
Go and seek the mother of our king,
Let her come and bend her knees before the holy altar :
All good and prosperity to our king.
Go and seek the brother, (sister, &c.).
Go and seek the crane from the desert ;
Let him come and sit and observe :
Let him bend his knees before the holy altar :
All good and prosperity to our king.
Go and seek the duck from the lake ;
Let him come and sit and observe :
Let him bend his knees before the holy altar :
All good and prosperity to our king.

[1] The bridegroom is called king among the Armenians.

Go and seek the partridge from the hill ;
Let him come and sit and observe :
Let him bend his knees before the holy altar :
All good and prosperity to our king.

ANSWER.

To our king became flowers of flowers (*thrice*).
—What sort of flower must we give him?
The flower of flowers which becomes him is the balsam :
Because it blossoms and flowers together.
The flower of the flowers which becomes him is the snow-bell.
The flower of the flowers which becomes him is the everlasting.
The flower of the flowers which becomes him is the pomegranate,
(The lily, the rose.)

ANSWER.

By the help of the holy Precursor, yes by his help
There came a king with a face like a cross.

ANSWER.

Our king was crossed, our king was crossed ;
His fez [1] was red, his sun was green.
Our king was crossed, our king was crossed ;
His turban was red, his sun was green.
Our king was crossed, our king was crossed ;
His tunic was crossed, his sun was green.
Our king was crossed, our king was crossed ;
His apple [2] was red, his sun was green.
Our king was crossed, our king was crossed ;
His cloak was red, his sun was green.
Our king was crossed, our king was crossed ;
His cape was vari-coloured, his sun was green.

[1] Cap of red cloth worn by the Turks and many Oriental people.

[2] The bridegroom holds an apple in his hand during the ceremony of marriage. We read, curiously enough, in Herodotus, I., of the Babylonians in Armenia, that 'every man has a ring with a signet, and a staff curiously wrought, on the top of which is placed either an apple, a rose, a lily, or an eagle, or some other thing.'

ANSWER.

Arise, let us go and meet him,
That he may not be offended.

ANSWER.

That large heap, that large large heap, what is it?
That large heap it is the provisions of the village.
The lion is roaring, look who is it?
The lion is roaring, it is the doctors.
The partridge is chirping, look who is it?
The partridge is chirping, it is the priests.
The sparrow is warbling, look who is it?
The sparrow is warbling, it is the deacons.
Who is he like a large column among them?
That large column is the father of the king.
Who is she who has the headdress of cotton with a hole in it?
That of that headdress of cotton with a hole in it, is the mother of the king.
What is that bright star behind them?
That bright star behind them, is the queen.
That brush behind the door, who is it?
That brush behind the door, it is the servants.
The hound came with the bag in his mouth, who is it?
The hound came, with the bag in his mouth, it is the collector of the village.
The mouse covered with flour came, who is it?
The mouse covered with flour came, it is the miller.

ANSWER.

We have praised, yes we have praised, yes finished,
We have placed the Cross over them.

X.

ASCENT OF MOUNT ARARAT.

To the Editor of the Times.

On the 11th inst. a party, consisting of Major Alick J. Fraser, the Rev. Walter Thursby, Mr. James Theobald, jun., of Winchester, Mr. John Evans, of Darley Abbey, Derbyshire, and myself, started from Bayazid on this new expedition. We were accompanied by two servants and a zaptieh, or native policeman; and by the kindness of the Kaïmakan, Hadjee Mustapha Effendi, we were consigned to the special charge of Issak Bey, a chief of the Ararat Kurds, under whose safeguard we had nothing to fear from the plundering habits of his followers. At Bayazid we had prôvided ourselves each with a stout pole between five and six feet long, furnished with a spike at one end and a hook at the other.

Crossing the plain of Ararat, we commenced the ascent through a wide ravine, enclosed between vast ridges of volcanic rock. For three hours we wound our way through rugged defiles, occasionally traversing fertile plateaux, verdant with growing crops of wheat and barley. Our surefooted little horses, accustomed to this sort of work, picked their way through the most breakneck places, and brought us in safety to the black goat's-hair tents of our host, which were pitched on some pasture lands on the southern slope of Greater Ararat, about 8,000 feet above the level of the sea. Hither the Kurds resort in summer with their flocks and herds, returning to the villages of the plain at the approach of winter.

A portion of the chief's tent was set apart for our use; the floor was covered with gay-coloured carpets, a fat sheep was killed, and everything was supplied that Kurdish hospitality could suggest.

At 3 o'clock next morning, we were on the move, all except Mr. Thursby, who, to our regret, was obliged by indisposition to remain in the tent. Three hours of continued ascent on foot brought us to the base of the cone. Here Major Fraser bore off to the south-east, and took a line of his own, while Mr. Theobald, Mr. Evans, and I commenced the ascent on the southern side, keeping to the snow, which presented an unbroken surface to the very summit.

To my two friends, who are experienced Alpine climbers, this was easy work, but it soon began to tell unfavourably on my unaccustomed limbs. For a time we kept pretty well together ; by degrees, however, Mr. Theobald began to forge ahead, followed by Mr. Evans, while I brought up the rear as well as I could. But my strength was fast giving way, and when about half-way up the cone, I found myself utterly unable to proceed any farther. Accordingly, there being no alternative but to descend, I sat on the snow and shot down with the velocity of an arrow, undoing in a few minutes the laborious toil of nearly three hours. This was a keen disappointment, amply repaid to me however, as will appear by-and-by.

At the foot of the cone I found Issak Bey, who with a couple of his people had come out to watch our progress. He looked on my failure as a matter of course, and seemed to think the others, too, must soon give in ; but no, up they went higher and higher, his interest and surprise keeping pace with their ascent.

For some hours we watched their upward course, the sharp naked eye of the Kourd plainly discerning what I was able to see only with the aid of a telescope. At length, at 1.45, Mr. Theobald crowned the summit. Great was the astonishment of the chief. 'Mashallah!' he exclaimed, 'God is great !—What wonderful people these English are ; a few of them come here, and without any difficulty walk to the top of the holy mountain, a thing that never was done by man before. Wonderful, wonderful !'

At 2.50, Mr. Evans reached the summit. He and Mr. Theobald made the descent together, by the same track that they ascended, and returned to the tents about sunset.

We must now follow the movements of Major Fraser, who, as already stated, took a line of his own. Not being accustomed like the others to snow work, he chose a ridge of stone, which led up about two-thirds of the ascent. Over this he made his way without much difficulty, and then, taking to the snow, he patiently toiled upwards till within a few hundred feet of the summit. Here, in attempting to cross over to what appeared a more practicable line, he slipped on some thinly-covered ice, and, losing all control over himself, he shot down with fearful velocity, now head, now feet foremost, over a space of about nine thousand feet. By wonderful efforts and presence of mind, he succeeded in arresting his perilous descent, and, scrambling with difficulty to a rocky ridge that protruded above the snow, he climbed over it with immense labour ; and thus recovering his lost way, he won the height about 3.30, having been thrown back full three hours by his mishap. He descended on the traces of Messrs. Theobald

and Evans, and regained the tents at midnight, having been about twenty hours on foot.

On the 13th about 2 P.M., Mr. Thursby and I started from the tents accompanied by two Kurds, carrying rugs, great-coats, and a small supply of provisions. We proceeded slowly and leisurely until we reached about one-third the ascent of the cone. There we were obliged to dismiss the Kurds, who, from religious fear, refused either to proceed farther, or to spend the night on the mountain ; but, to ensure their return in the morning for the rugs &c., we thought it expedient to retain their arms, the dearest possession of these nomade people.

As we had neither of us much fancy to try the ascent by the snow, we chose a new line of our own over a rocky surface, facing nearly due south, which the wind and sun had bared nearly to the summit.

Left now to ourselves, we selected a spot to pass the night, piled up stones to windward as a shelter against the cold, and, having dined heartily, we made ourselves as comfortable as possible. We saw the sun set in indescribable glory, throwing the shadow of the vast mountain far away over Georgia and Aderbijan, and even darkening the distant haze of the eastern horizon.

Wrapping ourselves in our rugs, we passed the night as well as could be expected, and at peep of dawn on the 14th we resumed the ascent. It certainly was toilsome and slow, but was, nevertheless, satisfactory.

From an elevation of about 14,000 feet above the sea we saw the sun rise in unclouded majesty, lighting up simultaneously to our view vast tracts of the Russian, Persian, and Turkish empires ; that was a glorious sight never to be forgotten.

About 1,200 feet from the summit we came upon an oak cross that had been fixed there in the rock by Professor Abich in the year 1845 ; it was in perfect preservation, and the inscription, in Russian characters, was still legible.

This was the most difficult part of our ascent, the obstructions were frequent, and the climbing at times perilous ; but caution and perseverance enabled us to overcome everything, and at 9 A.M. we had the satisfaction of standing on the highest point of the mountain. Here I stuck to the hilt in the snow a kama, or short double-edged sword, which we found at the foot of Abich's cross. Here also, as loyal Britons, we drank the health of our beloved queen in brandy. Her Majesty will perhaps deign to accept this expression of allegiance on considering that hers is probably the first name that has been pronounced on that solemn height since it was quitted

by the great patriarch of the human race; for no record or tradition exists of the ascent having ever been made before, although repeatedly tried by men of different countries, both European and Asiatic. Professor Abich made several attempts, but failed in all, as is proved by the position of the cross, by the testimony of the natives, and even by the confession of his own countrymen.

We descended on the tracks of the others, and got back to the tents, about 4 P.M.

The whole surface of Mount Ararat bears evidence of having been subjected to violent volcanic action, being seamed and scored with deep ravines. The rocky ridges that protrude from the snow are either basalt or tufa; and near the summit we found some bits of pumice on a spot which still emits a strong sulphureous smell.

The summit itself is nearly level, of a triangular shape, the base being about 200 yards in length, the perpendicular about 300.

The highest point is at the apex of the triangle, which points nearly due west; separated from it by a hollow is another point of nearly equal altitude, and the base of the triangle is an elevated ridge, forming a third eminence. These three points stand out in distinct relief on a clear day.

The snow on the top is almost as dry as powder, and in walking over it we did not sink more than half-way to the knees. The impression left on my mind is, that the summit is an extinct crater filled with snow. We experienced no difficulty of respiration, except being sooner blown by exertion than we should have been at a lower level. The cold was intense; and though a perfect calm prevailed at the time at the foot of the cone, as we afterwards learnt, a keen wind was blowing from the west, which raised a blinding mist of fine snow that prevented us taking any distant view.

As may be supposed, our success has created no small sensation throughout the country; the fame of it preceded us wherever we went. It was announced as a sort of wonder to the caravans travelling eastward; and the Kaïmakan of Bayazid has made it the subject of a special report to Constantinople.

From the sacred character of the mountain, and the traditions associated with it throughout the East, identical as they are with Scriptural records, I am inclined to think that a degree of importance will attach to this performance in popular estimation, beyond what is due to a mere exhibition of nerve or muscle, and this, no doubt, will tell in favour of our national *prestige*.

On the 15th we ascended Lesser Ararat, but this being an ordinary

affair, does not call for a detailed account. I would only observe that, perhaps, from no other spot in the world can a finer or more extensive view be obtained. This view we had the good fortune to enjoy to perfection, with a cloudless sky and clear atmosphere.

To save your readers the trouble of referring to a gazetteer, I may state that the summit of Greater Ararat is 17,323 feet above sea-level, and 14,300 above the plain : from base of cone to summit may be above 6,000 feet.

Lesser Ararat is 13,093 feet above sea-level.

ROBERT STUART, Major, Special Service Asia Major.

ERZEROUM : July 26, 1856.

XI.

ITINERARY OF STEAMERS BETWEEN ASTRAHAN[1] AND THE PORTS OF THE CASPIAN SEA.

ASTRAHAN TO ASTRABAD AND BAKOU.

DEPARTURES.	ARRIVALS.
Astrahan .....Wednes. and Sat. 9 A.M.	Petrovsk.....Fri. 3 A.M. and Mon. 9 A.M.
Petrovsk .....Fri. 8 A.M. and Mon. 12 A.M.	Derbent .....Fri. 3 P.M. and Mon. 6 P.M.
Derbent.....Fri. 8 P.M. and Mon. 9 P.M.	Bakou .....Sat. 5 P.M. and Wed. 5 A.M.
Bakou.....Sun. 12 P.M.	Lencoran .....Mon. 2 P.M.
	Astary.....Mon 7 P.M.
Lencoran .....Mon. 5 P.M.	Enzely.....Tues. 7 A.M.
Astary.....Mon. 12 P.M.	Meshedesser .....Wed. 7 A.M.
Enzely.....Tues. 12 A.M.	Astrabad.....Wed. 7 P.M.
Meshedesser .....Wed. 11 A.M.	Meshedesser .....Fri. 3 A.M.
Astrabad.....Thurs. 3 P.M.	Enzely.....Sat. 3 A.M.
Meshedesser .....Fri. 9 A.M.	Astary.....Sat. 12 A.M.
Enzely.....Sat. 6 A.M.	Lencoran .....Sat. 6 P.M.
Astary .....Sat. 3 P.M.	Bakou .....Sun. 12 A.M.
Lencoran.....Sat. 9 P.M.	
Bakou .....Tues. 9 A.M. and Thurs. 6 A.M.	Derbent .....Wed. 6 A.M. and Fri. 12 A.M.
Derbent .....Wed. 9 A.M. and Fri. 6 P.M.	Petrovsk.....Wed. 3 P.M. and Sat. 6 A.M.
Petrovsk.....Wed. 9 P.M. and Sat. 9 A.M.	Astrahan.....Fri. and Mon. afternoon.

[1] The departures from Astrahan and arrivals at that port of the sea-going Steamers, coincide with the arrivals at Astrahan and departures therefrom of the company's river boats.

FROM ASTRAHAN TO BAKOU AND KRASNOVODSK, FORTNIGHTLY.

DEPARTURES.	ARRIVALS.
Astrahan .....Saturday, 9 A.M.	Bakou .....Wednesday, 6 A.M.
Bakou .....Friday, 9 A.M.	Krasnovodsk ...Saturday, 12 A.M.
Krasnovodsk ...Sunday, 12 A.M.	Bakou .....Monday, 3 P.M.
Bakou .....Thursday, 6 P.M.	Astrahan .....Monday afternoon.

FROM ASTRAHAN TO ALEXANDROVSK AND PETROVSK, WEEKLY.

DEPARTURES.	ARRIVALS.
Astrahan.....Monday 6 A.M.	Alexandrovsk...Wednesday, 9 A.M.
Alexandrovsk...Thursday, 3 P.M.	Petrovsk .....Friday, 3 P.M.
Petrovsk .....Saturday, 3 P.M.	Alexandrovsk...Sunday, 3 P.M.
Alexandrovsk ..Monday, 3 P.M.	Astrahan.....Wednesday, 6 P.M.

The steamboat will touch at Gouryeff four times during the season, upon its return from Petrovsk to Astrahan.

DEPARTURES.	ARRIVALS.
Petrovsk.....Saturday, 3 P.M.	Alexandrovsk.....Sunday, 3 P.M.
Alexandrovsk.....Monday, 6 A.M.	Gouryeff .....Tuesday, 9 A.M.
Gouryeff .....Wednesday, 6 P.M.	Alexandrovsk.....Thursday, 9 P.M.
Alexandrovsk.....Friday, 6 A.M.	Astrahan.....Sunday afternoon.

XII.

WORDS IN THE DIALECT OF THE SWANNY.

Show us the way to	*Shouk lamtvèn*
We want to pass the	*Ametchou lyrdè*
Night	*Makou básy*
Light a fire	*Lemesk ahàsh*
Bring some	*Kamyékt*
Wood	*Zyeck*
Water	*Lytz's*
Wine	*Ghouynall*
Grass	*Moutzwall* or *Latchekh'*
Hay	*Tchemm*
Milk	*Lydgye*
An ox	*Hann*
A sheep	*Gholàk*
Meat	*Lyegh'ou*
Beef	*Lyegh'ou hann*
Mutton	*Lyegh'ou gholàk*
A calf	*Ghounn*
Veal	*Ghounn lyegh'ou*
A fowl	*Katall*
Eggs	*Lygrée*
Bread	*Déarr*
Sugar	*Shakar*
Salt	*Djymm*
Oil	*Zyett*
A knife	*Ghyatch*
A kynjàl, or dagger	*Hanjarr*
God	*Ghermett*
A church	*Lakmỳ*
Church relics	*Vartch'h'lyss gandzer*
A hut	*K'horr*
A man	*Márè*
A woman	*Zouràl*
A boy	*Bebsh*
A girl	*Dyna*
A horse	*Tchaógge*
Luggage, or effects	*Gandzer*
The devil	*Mabghyar*
Snow	*Shtour*
Rain	*Oush*
Sun	*Mysh*
Moon	*Doshtoull*

DAYS OF THE WEEK.

Sunday	*Moushladeh'k*	Thursday	*Tzash*
Monday	*Deshdysh*	Friday	*Ouebysh*
Tuesday	*Taghash*	Saturday	*Sammtynn*
Wednesday	*Djoumash*		

NUMERALS.

One	*Eshhou*
Two	*Yory*
Three	*Semy*
Four	*Oueghetouh'k*
Five	*Ouogousht*
Six	*Ouskvà*
Seven	*Yshgouydd*
Eight	*Arà*
Nine	*Tch'hara*
Ten	*Yesht*
Twenty	*Yervesht*
Thirty	*Yervesht-yesht*
Forty	*Ourynervesht*
Fifty	*Ourynervesht-yesht*
Sixty	*Soumynervesht*
Seventy	*Soumynervesht-yesht*
Eighty	*Aräesht* or *Oshtou-hervesht*
Ninety	*Tch'harayest* or *Oshtouhervesht-yesht*
One hundred	*Ashyr*

XIII.

DISTURBANCES IN SWANNETY IN THE SUMMER OF 1875.[1]

In April 1875, a despatch reached the Chief of the District of Swannety[2] from the Priestav of the Valley of the Ingour, who reported that the 'Independent Swanny' were opposing, by all means in their power, the survey of the valley which had been ordered with the view of equalising the land-tax, and that they refused to recognise his authority. The Chief of the District replied by sending, for the information of the Swanny, an explanation in detail of the new law, which should not have given rise to the least discontent, the object being not to impose additional taxation, but rather to change what had virtually been a capitation tax to a tax on land, in just proportion to individual possession.

Scarcely were the contents of the Chief's letter made known, than the Priestav was under the necessity of sending another despatch, in which he represented that neither the letter of explanation nor the order to suspend the survey was effectual in tranquillising the mountaineers, who had in the meantime been excited to open rebellion by three ambitious men, Kazboulatt Shervashýdze of the commune of Moulachy, Ghenedrouh Pardjahè of the commune of Lataly, and Konsav, a son of Kazboulatt, on the pretence that the survey of their territory had been ordered for the purpose of eventually depriving landowners of whatever might be considered an excess of land in their possession, that cattle and domestic animals might be numbered and taxed, and that the younger members of families were to be carried away and pressed into military service. 'And the people,' the Priestav added, 'have all assembled before the image in the ancient church of Kvyrykỳ, to swear that they will unite and resist Russian oppression to the last drop of their blood.'

The Chief now applied to the governor of the province,[3] resident at Koutaïs, for permission to proceed with a sufficient escort of Cossacks to

[1] Communicated by an officer in the expedition. [2] Col. Theo. Hrinewsky.
[3] M. Malafyeyeff, Conseiller d'Etat, successor to General Count Levaschoff, A.D.C.

the valley of the Ingour, to expose to the disaffected the untruthfulness of the reports spread among them, and to disapprove their conduct; but a third courier following quickly upon the second, brought the intelligence that a large proportion of the male population had invested Betcho and was seeking to provoke the garrison to hostilities. The Priestav applied for reinforcements, as he considered the 300 militiamen of Swannety Dadyshkylyany at his disposal, and the regimental detachment at Betcho, insufficient to disperse the rebels who were strongly posted.

These proceedings having been reported to the Governor-General, his Imperial Highness directed that General Tzytovytch should proceed to the revolted district with four companies of the line, two mountain howitzers, and 100 cavalry, instructions being sent to Kabardah for 300 militiamen from the district of Piatigorsk to cross the great range and meet the General at Betcho. The Grand Duke's orders issued at Borjomm on June 4 were promptly carried out, for in forty-eight hours General Tzytovytch had assembled his force at Moury.

At Lashketty, the Chief of the District was informed that the Latpary was held by the Swanny, and upon ascending the mountain he found the pass defended by the mountaineers, who were posted behind barricades they had erected for the purpose. He at once sent Gardaphádzye, a native prince, to tell the leaders of this demonstration that they were to come to him at Lashketty, as he desired to speak to them; ten men did so the following evening, Kazboulatt Shervashýdze being of the number. They told the Chief that they wished him to restrain the troops from advancing into their territory, but at the same time expressed their determination and readiness to resist them should they do so; that they would never submit to any further taxation, the tax imposed upon them in 1869 being as much as they could bear. The Chief assured them that the Government entertained no hostile intentions, and called upon them to accompany him to Moury, where they would have to make their peace with the Governor. This the mountaineers decidedly refused to do, saying that they were not at liberty to go so far from home; but they changed their minds, and on the 9th were conducted before the Governor, who, after confirming what the Chief had already told them, suffered them to depart on the condition that they would counsel their countrymen to disperse immediately. The rebels were profuse in their expressions of gratitude, assuring his Excellency that they would do their best to preserve order and persuade the people to return to their homes, and then hurried away, for they were at every moment apprehensive of being detained as ringleaders of the disturbance.

It will be seen by the sequel that they were not true to their engagements.

Having allowed these Swanny ample time to get back, the Chief, attended by five native princes, his interpreter, and two mounted orderlies, proceeded over the Latpary into the valley of the Ingour, not meeting with any molestation until he neared the commune of Kala, where he was surrounded by a fully-armed, noisy, and insulting crowd. Without exhibiting the least uneasiness, he dismounted, and ordered the people to uncover as a mark of respect to himself, which, to his surprise, they immediately did. Perceiving, however, that many other armed mountaineers were hurriedly descending the heights from various quarters, he made for the hut in the village of Lalhory, in which we had passed a couple of nights the previous year, purposing to await there the arrival of the troops, taking care to make a display of the weapons available for the defence of his party—six rifles, two revolvers, and seven pistols.

On his way to the hut, the Chief was hustled in a menacing manner by the crowd which at length became so noisy, that he bid the people either go away or lay down their arms, a little speech that was received with a good deal of derision, the discharging of rifles in the air, and other hostile demonstrations; but they shortly changed their minds, for after the Chief had reached the hut, a man advanced to say that messengers from the people had somewhat to say to him. Thirty were permitted to approach, and after a long and very noisy conferency, a large majority declared that their countrymen would never disperse until the Chief sent an order to stop the soldiers from entering their country. This he assured them it was quite beyond his power to do, and that the action of the troops would depend entirely upon their own conduct.

The mountaineers now moved away in a body to consult among themselves, returning after a time in a meeker spirit, for their arrogance was changed to supplication, some even dropping on their knees to beg that the troops might be sent back, saying that what they most dreaded was the desecration of their churches (!) by the Kabardines, who are Mahomedans. So pressing were their entreaties, that the Chief began to suspect some ruse for getting rid of him; but their earnest manner ultimately prevailed, and consenting to carry their message of peace to the Governor, he left to recross the Latpary pass. That a ruse was employed he afterwards discovered to have been the case, not, however, on the part of the Swanny, but on that of the native princes with him, who, becoming alarmed at the threatening attitude of the rebels, had in secret persuaded the lawless mob

that the Chief was all-powerful, and that his will sufficed to stop the advance of the troops. The trick succeeded, and the princes felt more secure as their distance from the valley increased.

The Chief met with the troops on the pass, marching to Kala, where they were encamped near the village of Davberr. As precautions were being taken against sudden attack, the rebels on the heights followed the movements of the Russians in every particular, posting pickets and sentinels to guard their approaches, and stationing sentries on their side of the torrent, where it was spanned by a bridge. That same night a few rifles were fired into the camp, and the next day was quietly spent at Kala, in expectation that the presence of the troops would induce the Swanny to disperse of their own accord. On the morning of the second day, however, seeing that the rebels maintained the same positions, the Governor sent to them the princes of Letchgoumm who found the mountaineers unwilling to treat, upon which they were informed that the troops were about to march to Betcho, and would fire into any armed bodies they might chance to meet, a threat that had the desired effect, for in lieu of hostile Swanny, the men in gangs passed on the way, pretending to be employed in agricultural pursuits or repairing the paths, until Betcho was neared, where the force already reported as molesting the little garrison, was observed on the heights between that village and Lataly.

On reaching Betcho, where the Kabardah militia had already arrived, the Chief of the District was sent to inform the rebels for the last time, that unless they returned to their homes immediately and sent representatives from each commune to the Governor, the soldiers would disperse them in the morning by force of arms. They knew the Chief, and received him with greater consideration than was shown to the princes of Letchgoumm the previous day, but his advances were not met in good spirit. They consented to make peace with the Russian Tzar on two conditions—the first being, that for their attitude in connection with the late events none should be punished, even though their conduct was not approved; and they required this treaty of peace to be written on paper, signed by the Governor, the General in command of the troops, and the Chief of the District, and delivered to them. 'As to the first of your conditions,' the Chief replied, 'time will show; as to the second, I can promise that unless you all disappear before the morning, the soldiers will make you do so.'

That same evening word was brought to the Governor that all were willing to return to their homes, and even disarm, but they asked that

the surrender of the leaders might not be insisted upon, and that none of themselves should be punished. From among the representatives of the several communes who obeyed the summons, seventy of the best disposed were detained for the space of three days, and with their assistance the number of active ringleaders was discovered to be twenty-four. Many were arrested, others gave themselves up; but a few there were who disappeared, and among them one Edav Gherghevlyány, of Lataly, who, having sent word that he should never be taken alive, went and shut himself up in his tower.

The order was now given for the troops to return up the valley, a halt being made in Lataly, that Edav might be captured. He stubbornly refused to give himself up, and at the expiration of four hours his tower was surrounded, and a howitzer placed in position. Seeing what was going on, Edav opened fire with sufficient precision to wound two Russians at the first discharge, whereupon twenty-four rounds of shot and shell completed the destruction of the upper part of his tower. Edav's friends were again sent to prevail upon him to surrender, but he persisted in keeping up a brisk running fire, until a party advanced, and in a few moments the dwelling at the foot of the tower was in flames. To another summons, Edav replied by saying, that his property, his store of corn, everything belonging to him was being destroyed, and nothing was left for him but to die. He should therefore fight to the end.

At dusk Tenghyz was ordered to advance with a ladder-party of the Kabardines to take the rebels alive, which he did, bringing away Edav, Kasva Gherghevlyany his uncle, a man named Pyko, and a woman who was found shot through the leg, and died the following day. The unhappy creature stated that she had gone to the tower to beseech Edav not to fight, and was unable to leave it again before the troops came up. Of the Russian force, three were seriously and four slightly wounded; and of the rebels, two were wounded, one being Edav himself, who declared he was quite unable to move, and had to be carried away swearing at friend and foe alike; but it was soon discovered that he had only been lightly struck on the chest by a splinter.

The morning after Edav's capture the people of Lataly hastened to assure the Governor that they should never give further trouble. They coolly told him that the instant they knew why the soldiers had stopped at Lataly, they all ascended their towers with the intention of fighting in defence of Edav; but they became so frightened at the noise made by the big gun, the first they had ever heard, that they thought it more prudent to

get out of the way, and accordingly fled to the hills. Edav's party also confessed to their alarm at the effects produced by the big gun, and said they soon discovered that their safety lay in stretching themselves at full length on the floor each time they saw smoke issue from it, for they were then struck by small stones and mortar only.

From Lataly the division returned by way of Mestye to Kala, the people they passed being unarmed, silent, and submissive in their manner. Two of the missing ringleaders having taken refuge in a tower at a village in the latter commune, determined, as Edav had been, to fight it out, instructions were left by the Governor, who had proceeded to make his report to the Grand Duke, that they were also to be captured, if possible without loss of life; but the people of Kala with one voice promised the Chief, that the men wanted would assuredly be sent to him at Lyaylyash, for they had no wish to fight, and entreated that the soldiers should be withdrawn as quickly as possible. Their word was taken, the troops recrossed the Latpary pass, and the expedition came to an end.

Of eighteen prisoners placed upon their trial, three were liberated, four were adjudged one year's imprisonment at Lyaylyash, and six were condemned to three years', one to two years', and four to five years' exile, in the government of Kharkoff, sentences that have been carried into effect, except in the case of Konsav, Kazboulatt's son (condemned to five years' banishment), who was detained at Koutaïs, until various charges brought against him, including that of murder, were fully investigated.

Kazboulatt Shervashýdze, Edav, Pyko, and Kasva, were condemned, by military tribunal, to suffer death, but three of these men having died in prison, the sentence on the survivor, Pyko, was commuted by H.I.H. the Governor-General, to five years' banishment in the government of Kharkoff.

The result of these disorders, is certain changes in the administration of the District, the most important being:

1. The dismissal of the Priestav, replaced by a more active man.

2. The troops at Betcho are to be substituted by a militia formed of the natives of the upper valley of the Ingour, under the orders of the Chief of the District and of the Priestav.

3. The appointment of a law-officer with the powers of a *Myravóy soudyà*, 'justice of the peace.'

4. The revocation of the order for territorial survey; but the amount of annual tribute is raised.

5. The construction of two good roads into the District—one from the district of Sougdydy, along the lower valley of the Ingour; the other from Lashketty to Oushkoul.

XIV.

(*PETRI EPISCOPI SEBASTOPOLITANI EPISTOLA AD ARCHIEPISCOPOS ET EPISCOPOS ANGLIAE.*)

Reverendis in Christo patribus, domino archiepiscopos Cantuariensis [1] ex divina gratia in toto regno Angliae primati, ceterisque archiepiscopis et episcopis ejusdem regni, confrater Petrus divina permissione episcopus Sanastupolitanus inferioris Georgianae se ipsum in domino et tempore pacis abundantiæ et prosperitatis una cum [2] fratribus christianis, qui prae [3] angustiis et tormentis per Saracenos coguntur dimittere fidem christianam.

Quoniam filii tenebrarum in generatione sua sunt prudentiores filiis lucis [4] nostris christianis in occidente ducentibus in otio dies suos, diligentibus quae sunt sua, non quae Jesu Christi, in oriente quotidie dominium christianorum diminuitur (et) conculcatur malignanter [5] agentibus Saracenis nunc proditionibus nunc promissionibus nunc tormentis nunc donariis nunc bellis per terram et per mare, nunc emendo pretio christianos in nundinis ubi trahuntur cauda equi fune ligato ad collum illis qui venduntur,[6] quia non est qui adjuvet. Quin immo est hic vana civitas, in qua praepositus sum voluntate summi pontificis licit immeritus, ubi secundum famam quondam venditi sunt centum personarum christianorum Saracenis, et translati ad terram Saracenorum, et facta sunt Saraceni. Ego autem pro viribus nefario negotio contradico. Et tamen hic dominantes, licet christiani sint mihi non [7] obediunt in his et in allis, quia de schismate sunt Graecorum. Et ideo si in regno vestro sint valentes pugiles, qui optent bellare pro deo et dilatatione fidei cum liberatione captivi populi christiani, et velint sibi acquirere bona baronias principatus et regna et palatia,[8] placeat vobis dirigere latorem praesentis ad eosdem. Qui in talibus sciens [9] eos dirigat in agendis. Nam fuit in temporibus istis plusquam triginta annis, quod latorem scilicet Jachi-

1. Cod. Cantatis.
2. pro verbis *una cum* Cod. *et paci.*
3. Cod. per.
4. Cod. suis.
5. Cod. malignentur.
6. Cod. venditur.
7. Cod. mihi est.
8. Cod. fallaca.
9. Cod. scies.

num de Cremona recommendo paternitati charitative vestrae. Ipse enim pro zelo fidei et liberatione captivi populi christiani de Georgania in Angliam praesentes litteras et alias propriis sumtibus portare voluit,[10] licet sit pauper in tantum quod credo quod omnia bona sua non suffecerint pro medio viae, quamvis quondam magnus dives fuerit et patronus navis habens [11] fortunam, modo sit pauper. Ego autem nihil sibi dare potui, quia nec domum nec ecclesiam habeo ubi caput reclinem, nec unum denarium in redditibus, sed jugiter nocte et die specto gladium pro fide et unitate ecclesiae. In dominica autem a quibusdam pauperibus Georgianis [12] oblatam [13] accipio, cum qua transigo [14] vitam istam. Princeps autem hujus terrae, qui est princeps militiae in tota Georgiania, cum tota militia sua est paratus cum christianis occidentalibus vie ad passagium, si fiat, et romanae ecclesiae obedire, et accipere unitatem fidei. Dedit his catholicis coemeterium. Nec separo catholicos morientes a schismaticis praeter aliquam consuetudinem duorum regnorum Georgianorum. Nec consueverunt catholici [15] cum schismaticis vel extra coemeterium sepeliri. Quae quidem donatio praedicti coemeterii multum displicuit episcopo et clero schismatico, quia propter praedictum coemeterium perdunt funeralia Latinorum. Quam quidem turbationem [16] in tantum ostendunt, quod crucem erectam in medio coemeterii per Latinos catholicos semel evulserunt, secundo erectam [17] per Latinos per xv petras fregerunt. Et Latini novam erexerunt.[18] Et hanc [19] clerus schismaticus et populus faventibus Saracenis et Judaeis tertio eduxerunt,[20] eamdem asportantes ad episcopium episcopi schismatici. Et ideo vos, qui gaudetis requie opulenta, compatiamini orientalibus christianis, qui tribulantur et lugent miserabili egestate. Et facile, quod in vobis est, ut flagellum Mahometanorum [21] et Saracenorum de mundo penitus exstirpetur. Quod [22] possibile hic est catholicis, si Karolum Magnum bene fuerint imitati.

Datum in civitate Sanastapolitana in regno inferioris Georginiae in festo S. Eduardi regis Anglorum anno domini MCCCXXX. [1]

10. Cod. noluit.
11. Cod. licet.
12. Cod. et Georgianis.
13. Cod. oblatis.
14. Cod. transeo.
15. Cod. catholicis.
16. Cod. turbatis.
17. Cod. ereptam.
18. Cod. correxerunt.
19. Cod. hinc.
20. Cod. et buxerunt.
21. Cod. Mahumetum.
22. Cod. quod hoh.

[1] *Marino Sanudo der Aeltere.* Dr. F. Kunstmann : Munich, 1855.

XV.

ROUTES IN THE CRIMEA.

(*Distances are in versts.*)

I.

EUPATORIA TO SYMPHERÓPOL (POST-ROAD).

Eupatoria to Saky	19
Saky to Toulatt	22
Toulatt to Sympherópol	22
	63

II.

SEVASTÓPOL TO YALTA (POST-ROAD).

Sevastópol to Tchatall-Káya	12
Tchatall-Káya to Baïdar	22
Baïdar to Kykeneïs	22
Kykeneïs to Mysh'orr	15
Mysh'orr to Yalta	12
	83

III.

THEODOSIA TO SOUDAK (POST-ROAD).

Theodosia to Krynytchky	22
Krynytchky to Elbouzly	21
Elbouzly to Soudak	21
	64

IV.

SOUDAK TO SYMPHERÓPOL (POST-ROAD).

Soudak to Elbouzly	21
Elbouzly to Bouroundouk	21
Bouroundouk to Kára-sou-bazar	22
Kára-sou-bazar to Souy	21
Souy to Sympherópol	$21\frac{3}{4}$
	$106\frac{3}{4}$

V.

KERTCH TO SYMPHERÓPOL (POST-ROAD).

Ten Stations	201

VI.

SYMPHERÓPOL TO YALTA (POST-ROAD).

Sympherópol to Mahmoud Soultan	14
Mahmoud Soultan to Taoushan-bazar	15
Taoushan-bazar to Aloushta	19
Aloushta to Byouk Lambat	$13\frac{1}{2}$
Byouk Lambat to Aïdanyll	17
Aïdanyll to Yalta	11
	$89\frac{1}{2}$

VII.

BAGHTCHASARAÏ TO MANGOUP (PARTLY CARRIAGE-ROAD).

Baghtchasaraï to Orta Karaless	15
Orta Karaless to Kodja-salà	3
Kodja-salà to Mangoup	3
	21

VIII.

SYMPHERÓPOL TO SEVASTÓPOL (RAIL-ROAD).

Sympherópol to Alma	16
Alma to Baghtchasaraï	13
Baghtchasaraï to Belbeck	16
Belbeck to Inkerman	18
Inkerman to Sevastópol	10
	73
The same route by post-road	72

ROUTE IN CIRCASSIA (POST-ROAD).

Taman to Sennaya	20
Sennaya to Tytorovko	30
Tytorovko to Michelthal	13
Michelthal to Anapa	25
Anapa to Raïeffsky	20
Raïeffsky to Novorossisk	25
	133

ROUTES IN TRANSCAUCASIA.

I.

TIFLIS TO ERIVAN (POST-ROAD).

Tiflis to Saganlough	12	Tarstchaï to Delyjann	15
Saganlough to Yagloudjynsk	12	Delyjann to Semyónovka	14½
Yagloudjynsk to Novo Alghetka	22¼	Semyónovka to Elénovka	22¾
Novo Alghetka to Salaogly	20½	Elénovka to Nygny Acty	15½
Salaogly to Zohr-arh	14	Nygny Acty to Fantanka	12
Zohr-arh to Novo Akstafà[1]	12	Fantanka to Aïlyar	17½
Novo Akstafà to Ouzountaly	17	Aïlyar to Erivan	15
Ouzountaly to Karavansaraï	18		258¼
Karavansaraï to Tarstchaï	18¼		

[1] Branch road to Bakou. Route VI.

II.

ERIVAN TO NAHITCHEVAN (POST-ROAD).

Erivan to Ahamsalou	13	Bash-Norashan to Kyvrah	22¾
Ahamsalou to Kamarlou	15	Kyvrah to Byouk Douz	14¾
Kamarlou to Davalou	18¾	Byouk Douz to Nahitchevan	18
Davalou to Sadarack	18¾		
Sadarack to Bash-Norashan	22¼		143¼

III.

ERIVAN TO ALEXANDROPOL (CARRIAGEABLE ROAD).

Erivan to Etchmiadzin	18	Mastara to Bogos Kyazan	11½
Etchmiadzin to Sardarabat	23	Bogos Kyazan to Alexandropol	27
Sardarabat to Talyn	26		
Talyn to Mastara	13		118½

IV.

1. ALEXANDROPOL TO TIFLIS (POST-ROAD).

Alexandropol to Ak-Boulah	19¾	Ouzountaly to Novo Akstafà	17
Ak-Boulah to Amamly	21¼	Novo Akstafà to Zohr-arh	12
Amamly to Karaklyss	20½	Zohr-arh to Salaogly	14
Karaklyss to Ghamsagheman	18¼	Salaogly to Novo Alghetka	20½
Ghamsagheman to Delyjann	17½	Novo Alghetka to Yagloudjynsk	22¼
Delyjann to Tarstchaï	15	Yagloudjynsk to Saganlough	12
Tarstchaï to Karavansaraï	18¼	Saganlough to Tiflis	12
Karavansaraï to Ouzountaly	18		258¼

V.

2. ALEXANDROPOL TO TIFLIS (CARRIAGEABLE ROAD).

Alexandropol to Beydeban	15½	Tchoulaver to Sarvaner	16
Beydeban to Tehabtlyh	17½	Sarvaner to Kody	10¾
Tehabtlyh to Karyhask	8	Kody to Saganlough	15
Karyhask to Voronzoffka	27	Saganlough to Tiflis	12
Voronzoffka to Pryvolny	13		178½
Pryvolny to Tatchly-Kylysse	20		
Tatchly-Kylysse to Tchoulaver	23½		

VI.

NOVO-AKSTAFÀ TO BAKOU (POST-ROAD).

Novo-Akstafà to Hassanskaya ...	12
Hassanskaya to Taouzetskaya ...	16½
Taouzetskaya to Dzeghamskaya	19
Dzeghamskaya to Shamhorskaya	23½
Shamhorskaya to Karayearskaya	9½
Karayearskaya to Elyzavetopol ...	17
Elyzavetopol to Kourakgayesky...	19
Kourakgayesky to Kourgouloutchaïskaya	19
Kourgouloutchaïskaya to Mynghetchaourskaya	20
Mynghetchaourskaya to Tchemahlynskaya.....	13½
Tchemahlynskaya to Arabskaya	15
Arabskaya to Touryantchaïskaya	16¼
Touryantchaïskaya to Goktchaïskaya	17¼
Goktchaïskaya to Kayamárynskaya	21½
Kayamárynskaya to Kouloulynskaya	13
Kouloulynskaya to Ak-sou	21
Ak-sou to Sharadylskaya	19¾
Sharadylskaya to Shemahà[1]	18¼
Shemahà to Adjydárya	12¼
Adjydárya to Marazy	15½
Marazy to Naghy-kherpy	13¾
Naghy-kherpy to Djenghy	17½
Djenghy to Nagletnamynskaya ...	12¼
Nagletnamynskaya to Arbat	11
Arbat to Saraynskaya	14½
Saraynskaya to Bakou.....	17¼
	415

VII.

BAKOU TO DERBENT (POST-ROAD).

Bakou to Saraynskaya	17¼
Saraynskaya to Soumgaït	18½
Soumgaït to Kylyazy	28
Kylyazy to Hydyrzyndy	22¼
Hydyrzyndy to Kyzyl-boúroun ...	14¼
Kyzyl-boúroun to Dyvytchynskaya	17½
Dyvytchynskaya to Velvelynskaya	21½
Velvelynskaya to Kouba.....	16½
Kouba to Houdatskaya	21¼
Houdatskaya to Yalamynskaya ...	32¼
Yalamynskaya to Derbensk-Koulary	12
Derbensk-Koulary to Arabb Arhskaya	11½
Arabb Arhskaya to Derbent	14¼
	247

Branch road to Lencoran.

VIII.

TIFLIS TO VLADYKAVKAZ (POST-ROAD).

Tiflis to M'zhett	20
M'zhett to Tzylkann	14¾
Tzylkann to Doushett	17¾
Doushett to Ananour	14¼
Ananour to Pasanaour	21
Pasanaour to M'lety	15
M'lety to Goudaour	15
Goudaour to Koby	14½
Koby to Kasbeck	15½
Kasbeck to Lars	15½
Lars to Balta	16
Balta to Vladykavkaz	10½
	189¾

IX.

VLADYKAVKAZ TO PETROVSK (POST-ROAD).

Vladykavkaz to Nasranoffskoye	25¾
Nasranoffskoye to Sleptzovskaya	23
Sleptzovskaya to Samashynskaya	20
Samashynskaya to Alhan Yourtovskaya	19½
Alhan Yourtovskaya to Grozny	22
Grozny to Petropávlovskaya	12¾
Petropávlovskaya to Nicolaïeffskaya	18½
Nicolaïeffskaya to Tchervlennaya	9
Tchervlennaya to Stchedrynskaya	21
Stchedrynskaya to Sholkozavodskaya	20½
Sholkozavodskaya to Tashkytchou	12
Tashkytchou to Hasaf-yourt	18
Hasaf-yourt to Tchyr-yourt	28¼
Tchyr-yourt to Temyr-goevsky	17¼
Temyr-goevsky to Koum-torkaly	22
Koum-torkaly to Petrovsk	22
	311½

X.

PETROVSK TO DERBENT (POST-ROAD).

Petrovsk to Koum-Torkály	22
Koum-Torkály to Shoura	25
Shoura to Paraoùl	18½
Paraoùl to Karaboudah'-Kent	16¾
Karaboudah'-Kent to Ghoubdenskaya	16
Ghoubdenskaya to Deshlagarr	15
Deshlagarr to Káya-Kent	24
Káya-Kent to Djemykentskaya	16
Djemykentskaya to Khan Mahmet Kalyjskaya	15½
Khan Mahmet Kalyjskaya to Derbent	18¼
	187

XI.

TIFLIS TO GOUNIB (POST-ROAD TO TELAV).

Tiflis to Orhévy	10½	Makouzanskaya to Akoury	14
Orhévy to Vesyány	13	Akoury to Telav (quit post-road)	16
Vesyány to Sartatchálskaya	20	Telav to Sabouy	24
Sartatchálskaya to Mouganlýnskaya	21	Sabouy to Kadory	15¾
Mouganlýnskaya to Lyakobynskaya	13½	Kadory to Kytoury	30
Lyakobynskaya to Noukrynskaya through Sygnak'	18¼	Kytoury to Tyndy	33
Noukrynskaya to Bakouryphy	15½	Tyndy to Ratlou	36
Bakouryphy to Makouzanskaya	17	Ratlou to Teletl	35
		Teletl to Gounib	26½
			359

XII.

VLADYKAVKAZ TO ROSTOFF (RAIL-ROAD).

Vladykavkaz—dep. .....after midnight 12.15.
Rostoff—arr. .....6.26 A.M. of the second day.

XIII.

ROUTE FROM KOUTAÏS, THROUGH LETCHGOUMM AND SWANNETY DADIAN, OVER THE LATPARY PASS INTO INDEPENDENT SWANNETY AND SWANNETY DADYSHKYLYANY IN THE UPPER VALLEY OF THE INGOUR.

Koutaïs to Mekveny	34[1]	Tchalash to Mestye	9
Mekveny to Lyaylyash	28	Mestye to Nents'ghoul	3
Lyaylyash to Moury	18	Nents'ghoul to Ledma	6
Moury to Lentehy	24	Ledma to Betcho	6
Lentehy to Tchaloury	15	Betcho to Barshy	10
Tchaloury to Lalhory	31	Barshy to Pary	5
Lalhory to Ypary	14		211
Ypary to Tchalash	8		

[1] These distances are given approximatively.

XIV.

RETURN JOURNEY FROM PARY, IN SWANNETY DADYSHKYLYANY, THROUGH INDEPENDENT SWANNETY, OVER THE LATPARY PASS INTO SWANNETY DADIAN AND LETCHGOUMM, TO KOUTAÏS.

Pary to Barshy	5[1]	Lentehy to Moury	24
Barshy to Betcho	10	Moury to Lyaylyash	18
Betcho to Ypary	32	Lyaylyash to Mekveny	28
Ypary to Lashketty	50	Mekveny to Koutaïs	34
Lashketty to Tchaloury	17		233
Tchaloury to Lentehy	15		

[1] These distances are given approximatively.

XVI.

RUSSIAN WORDS AND PHRASES.

WORDS.

Apples	*Yábloky*	Milk	*Malakò*
Beef	*Gavyádyna*	Mustard	*Gartchýtza*
Beer	*Pývo*	Mutton	*Barányna*
Brandy	*Vodka*	Napkin	*Salfétka*
Bread (white)	*Byéloy hlyepp*	Napkin (a clean)	*Tchýstaya salfetka*
Bread (black)	*Tchórny hlyepp*	Nuts	*Aréhy*
Breakfast	*Závtrak*	Oil	*Provanskoye mássło*
Butter	*Mássło*		
Cabbage soup	*Shtchy*	Partridge	*Kourapátka*
Candle	*Svétchka*	Pears	*Groushy*
Cheese	*Syrr*	Pepper	*Péretz*
Chicken	*Tzyplyónok*	Pies	*Pyrashký*
Coffee	*Kófe*	Plate, a	*Tarélka*
Cream	*Slývky*	Salt	*Sol*
Cup	*Tcháshka*	Soup	*Soup*
Cutlets	*Katlyéty*	Spoon (large)	*Lóshka*
Dinner	*Abyèd*	Spoon (small)	*Lójetchka*
Eggs (boiled)	*Varyónny'ye Váytza*	Sugar	*Sáhar*
		Supper	*Oújyn*
Eggs (raw)	*Syry'ye Váytza*	Tea	*Tchaï*
Fire	*Agonn*	Tea-pot	*Tcháynyk*
Fish	*Rýba*	Tea-urn	*Samovar*
Fork (silver)	*Serébrennaya vylka*	Water	*Vadà*
Fowl	*Kourytza*	Water (hot)	*Kypytock* or *Garátchaya vadà*
Fruit	*Froukty*		
Game	*Dytch*	Wine (red)	*Krássnoye vynò*
Glass (tumbler)	*Stakkann*	Wine (white)	*Byeloye vynò*
Glass (wine)	*Ryoúmka*	Wine of the Crimea	*Krýmskoye vynò*
Ham	*Vetchynà*		
Hare	*Záyetz*	Wine foreign	*Ynostránnoye vynò*
Knife	*Nój* or *Nójyk*		

PHRASES.

Abbess. Where is the	*Gdye Ygóumenya*
Abbot. Where is the	*Gdye Ygóumen*
Accommodate us. Can you	*Mójetye ly vy nass pomestỳtt*
Air, the, is foul.	*Vosdouh'nye tchyst*
All	*Vsyò.* (inanimate objects); *vsyè* (people)
American Consul's house. Where is the	*Gdye domm Americanskovo Cónsoula*
Amiable. You are very	*Vy otchen loubýesny*
Antiquities. Are there any	*Yest ly kaky'ya nyboudd dryévnosty*
Archbishop	*Arkyepýskop.*
Armenian	*Armenynn* (m.); *Armyanka* (f.)
Arshine cost. How much does an	*Patchomm arshỳnn*
Attend to me	*Sloushy menyà*
Axe. I want an	*Mnye noujen tapòrr*
Barracks. Can we see these	*Mojno ly namm veedyt etty Kasármy*
Basin. Bring me a washing	*Prynysytye mnyé oumyvalnouyou tchashkou*
Basket. Bring the	*Prynysytye karzynkou*
Basket. Where is the	*Gdyè karzynka*
Bath-house. Where is the	*Gdyè bánya*
Bath. I want a	*Hatchoù vánnou*
Bathe. Where can I	*Gdye mnyè koupátzya*
Bed. I want a clean	*Hatchoù tchystouyou pastyell*
Begin	*Natchynáytye*
Bell. Where is there a	*Gdye kalakoltchyck*
Bill. Bring the	*Prynysytye shtchott*
Billiard table. Is there a	*Yest ly billiàrd*
Bird. What is that	*Shto éta za p'tytza*
Bishop	*Arhyreï*
Blades. Show me some good	*Pakajyty mnyè haroshy'ye klynky*
Blanket. I want a	*Hatchoù adyálo*
Boat. Can I have a	*Magoù ly ya dastatt lodkou*
Boatman. Where is the	*Gdye lódotchnyk*
Books. Have you any old	*Yest ly ou vass kaky'ya nyboùd stary'ye knýghy*
Boots. Black my	*Vytchýstyty maï sapaghỳ*
Bridle. Give me a good	*Dáytye mnyè haróshouyou ousdyétchkou*
Bridle. Hold the	*Derjýty ousdyétchkou*
Bridle-path. Is there a short	*Yest ly karótynkaya trapýnka*
Buffet. Where is the	*Gdyè bouffett*
Carpets. Show me some good	*Pakajýty mnyè haróshy'ye kavrỳ*
Carriage. We want a	*Nam noujen ekypáj*
Carriage. Is the, ready	*Gatóv ly ekypáj*
Cathedral. I want to see the	*Hatchou výdyt sabòrr*

Cells. Where are there	*Gdye kély*
Ceremonies. We want to see the (services)	*Hatymm výdyt sloúshby*
Chairs. Bring some	*Prynysýtye stoulya*
Chamber. I want a private	*Hatchoù assóbouyou kómnatou*
Change this (money) for me	*Rasmenyáytye étto*
Chemist. Where is the	*Gdyè aptyéka*
Chief. Who is the	*Któ natchálnyk*
Christian. I am a	*Ya Hrystyányn*
Church. I want to see the	*Hatchou výdyt tzérkoff*
Civil. You are not	*Vy nyeoutchtývy*
Clothes. Brush my	*Výtchystyty mayoù adyéjdou*
Coat. Bring my over-	*Prynysýtye moï sourtoùk*
Coins. Are there any old	*Yest ly kaky'ya nyboùd stary'ye manyétty*
Cold. It is very	*Ótchyn hólodno*
Come here	*Ydýty soudà*
Comfortable. I am not	*Mnyè nylóvko*
Common. This is very	*Etto ótchyn prósto*
Conscience. You have no	*Vy byesóvyestny*
Consul's house. Where is the English	*Gdyè domm Ánglyskavo Cónsoula*
Cook the meat	*Prygatóvtye koúshynye*
Cord. I want some	*Mnyè noujnà veryóffka*
Damp. This is	*Etto sýro*
Daylight. Call me at	*Rasboudýtye menyà na razsvétye*
Dear. It is very	*Etto ótchyn dórogo*
Depth. Of what, is it	*Kakóï etto gloubynỳ*
Dirty. This is very	*Etto ótchyn gryázno*
Dogs. Send those, away	*Pragonýte étyh' sabàk*
Door. I want to lock the	*Hatchoù zatvorytt dver na kloutch*
Drive carefully	*Payesjaï astorójno*
Enter this place. May we	*Mojno namm vzaytỳ soudà*
Extortionate. You are	*Vy zapráshyvayty*
Fast. Not so	*Nyè tak skóro*
Faster	*Skarréy*
Ferry. Is there a	*Yest ly tamm paròm*
Fever	*Lyhorádka*
Fire. Make a good	*Razvedýte balshóy agonn*
Fodder. Bring some	*Prynysýtye korm*
Georgian	*Grouzýnyetz* (m.); *Grouzýnka* (f.)
Gipsies. Where are the	*Gdyè Tzygáne*
Go on	*Prodoljáï*
Governor's house. Where is the	*Gdyè domm Gubernátora*
Greek	*Gryèk* (m.); *Gretchánka* (f.)
Gun. Give me my	*Dáytye mnyè mayò roujyò*
Hammer	*Malatòk*
Hark!	*Slóushay!*
Hay. Bring some fresh	*Prynysýtye svéjeye syénno*
Horses. We want	*Hotymm loshadéy*
Hours. In how	*Tcherez skolko-*

many, shall we be at	*tchessoff boúdym mỳ*
How much	*Skolko* or *Patch-omm*
Hungry. I am	*Ya góḷoden*
Husband. Where is your	*Gdyé vash mouj*
Impudent. You are	*Vy dérsky*
Ink. Bring me some	*Prynysýtye mnyè tchernýlo*
Insect powder (Persian powder)	*Persýdsky parashòk*
Key. Where is the	*Gdyè kloutch*
Landlord. Send the	*Pasavýtye hazáyna*
Laundress. I want a	*Mnyè noujnà prátchka*
Leave. Prepare to	*Gotóvtess v'poutt*
Light. Bring a	*Prynysýtve svétch-kou*
Luggage. Bring the	*Prynysýtye bagàj*
MSS. We want to see the	*Hotymm výdyt roúkapyssy*
Matches. Bring some	*Prynysýtye spýtch-ky*
Mountain. What is the name of that	*Kak zavoutt éttou garoù*
Name. What is your	*Kak vass zavoutt*
Night. We want to pass the	*Hatymm natche-vatt*
Obliging. You are very	*Vy ótchyn ous-loújlyvy*
O'clock is it. What	*Katóry tchass*
Paper. I want some writing	*Hatchoù pýssmen-ouyou boumágou*
Passport. Fetch my	*Prynysýtye moy patchport*
Pen. Give me a	*Dáytye mnyè pyerò*
Persian	*Persyányn* (m.) *Persyánka* (f.)
Pillow. Bring a	*Prynysýtye pa-doúskkou*
Postage-stamp. I want a	*Hatchoù potch-tóvouyou màr-kou*
Post-office. Where is the	*Gdyè pótchta*
Pound. (weight) How much is it the	*Skolko za fountt*
Railway-station	*Vokzáal*
Ride behind	*Payesjáï zády*
Ride in front	*Payesjáï v'periòdd*
River. What is the name of that	*Kak savoùtt éttou ryekoù*
Rope. Bring some	*Prynysýtye veryóv-kou*
Russian	*Roúsky* (m.); *Roús-kaya* (f.)
Seat. Under the	*Na kózlah'*
Seat. On the	*Podd kózlamy*
Sheets. I must have clean	*Mnyè nóujny tchýs-ty'ye prastynỳ*
Shorter way. Is there a	*Yest'ly daróga pakarótche éttoy*
Shot. Have you any	*Yest ly ou vass drobb*
Shot. Larger	*Drobb pokroupnéye*
Shot. Smaller	*Drobb paméltchy*
Soap. Bring some good	*Prynysýtye haró-shoye mýlo*
Sport. Is there any	*Yest ly ohóta*
Steamboat quay. Drive to the	*Payesjáï na priest-ann*
Steamer. I wish to go to the	*Hatchoú na para-hòd*

Straw. Bring some clean	*Prynysýtyé tchýstouyou salómou*
Tatar	*Tatáryn* (m.); *Tatárka* (f.)
Telegraph-office. Where is the	*Gdyè telegraph*
Thank you very much	*Pakorno blagadaryoù*
Thief somewhere. There is a	*Sdyess vorr*
Thirsty. I am	*Mnyè pytt hótchytsya*
Ticket. Give me a first-class	*Dáytye mnyé byllett pérvavo classa*
Ticket. Give me a second-class	*Dáytye mnyè byllett ftoróva classa*
Tobacco. Show me some good	*Pakajýty mnyè haróshy tabàk*
Tobacco. Mild	*Sláby tabàk*
Tobacco. Strong	*Krépky tabàk*
Towels. Bring clean	*Prynysýtye tchýsty'ye palatyéntza*
Tower. What is the name of that	*Kak zavoùtt éttou bashnu*
W.C. Where is the	*Gdvè vater-clóset*
Window. Open the	*Atvarýty oknò*

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